Henry ° Snider

A

NEW GRAMMAR

OF THE

LATIN TONGUE,

COMPRISING ALL

Neceſſary for Grammar-Schools.

To which is annexed

A Diſſertation upon LANGUAGE.

By JOHN CLARKE,

Author of the Two Eſſays upon EDUCATION and STUDY, Introduction to the Making of LATIN, &c.

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Henry Wilders

THE PREFACE.

I Here offer to the Publick a New Grammar *of the Latin Tongue, according to my Promiſe ſome Years ago. The Want of a Good One has been Matter of general Complaint. Whether I have been ſo happy in this Attempt as to ſupply that Want, the Learned muſt now judge. I have at leaſt endeavoured it to the utmoſt of my Abilities; and I ſhall venture to ſay that this Grammar of mine is preferable to* Lily's, *however, if upon no other Account, yet upon that of its being Engliſh.*

The Abſurdity of teaching the Latin Tongue by a Grammar in Latin is ſo very groſs, that one would wonder how it ſhould ever enter into the Head of any Perſon of common Senſe, much more how it ſhould ever become a National Practice. But common Cuſtom in moſt Caſes of Importance is ſo far from being a Rule of Right, that it is the very Reverſe of it, and in no caſe more flagrantly than this. The impoſing of publick Prayers for the Uſe of the People in a Language they know not, as ſenſeleſs and ridiculous a Practice as it is, is not more ſo than it is to pretend to teach a Language by Rules writ in the very Language to be learnt, and which conſequently the Learner cannot underſtand, or make any uſe of, 'till they are rendered into a Language he does know; and then it is the Tranſlation only, and not the Original, that is of Uſe to him. Accordingly our Schools are very wiſely provided with a Conſtruing-Book to Lily, *and therefore it is not his Latin, but* Hool's *Engliſh, that Boys learn the Grammar-Rules by.* Lily's *Language is utterly uſeleſs, and ſtands for nothing but*

to perplex and confound the poor Children. In ſhort, the moſt rude and barbarous Nation upon Earth cannot furniſh us with any Inſtance of a Cuſtom that carries more of Stupidity in the Front of it. And therefore it is ſomewhat ſtrange that a Practice ſo miſchievous, as well as ridiculous, ſhould not long ſince have had a Stop put to it by Law. Our Legiſlators have almoſt all in their Turns been conſiderable Sufferers by it; and unleſs they pleaſe by their Authority to prevent it, their Poſterity after them are like to ſuffer on in the ſame Manner to the End of the World. For publick Cuſtom is ſeldom to be conquered but by Authority, eſpecially where People are got into a wrong Way; ſo perverſe or weak are the Generality of Mankind. It is therefore very much to be wiſhed the Legiſlature would take the Matter under Conſideration, and, to ſave a deal of Pain and Plague, as well as a miſerable Waſte of Time to the Youth of the Nation, put an effectual Stop to the ſenſeleſs and barbarous Cuſtom of teaching the Latin Tongue by a Latin Grammar. They have highly merited of the People of Great-

Britain, by delivering them from a Grievance of the like Nature, the Uſe of the Latin Tongue, or Doggerel rather under that Denomination, in the Practice of the Law. Another Act of that Nature, in Pity to the poor ſuffering Youth of the Kingdom, would, I dare ſay, be as kindly and thankfully received, by all true Lovers of their Country and good Letters. Whether it may be reaſonable or proper for Authority to impoſe the Uſe of any one Grammar, I ſhall not take upon me to determine here; but this I ſhall be bold to ſay, that it is as reaſonable to forbid by Law the Pretence of teaching the Latin Tongue by a Grammar writ in Latin, as it is to forbid the Uſe of that Language in the publick Worſhip of God. Both Practices are equally ridiculous, though not equally pernicious: For the Thing propoſed in both Caſes is utterly unattainable. Youth can no more learn by the Help of a Language they do not underſtand, than the People can pray to God in a Language they are ignorant of, which every Body ſees to be impoſſible, and Nonſenſe to pretend.

The

The Language then of Lily's *Grammar, if there was no other Objection againſt it, is a ſufficent Reaſon for ſetting it aſide. Indeed, if it was otherwiſe well adapted to the purpoſe, it would be needleſs to compile a new one, an Engliſh Tranſlation of the old one would do. But, alas! it is in all Reſpects an ill-contrived Piece, as I have ſufficiently ſhewn you in my* Eſſay upon Education, *and therefore ſhall not trouble the Reader with the Repetition of what he may find there if he pleaſes,* Pag. 21, 22, 114.

A Grammar, deſigned for the Uſe of Schools, ſhould be very plain, methodical, and compendious. Compendious, I ſay, as well as plain and methodical; for a large Grammar, that would take in every Thing relating to the Subject, is not the Thing wanted in our Schools, as ſome People have weakly imagined. And therefore the Oxford *Annotators upon* Lily, *if they deſigned their Labours for the Uſe of Schools, as in all Appearance they did, might have ſaved themſelves the Trouble of compriſing ſuch an endleſs Number of Illuſtrations,*

Illuſtrations, Additions, and Corrections, as they have clogged the Grammar with. Alas! there is not Time at School for Boys to lodge in their Memories one tenth Part of the Matter thoſe Gentlemen have amaſſed together. The whole of the Latin Grammar is a large Thing, far from being given us by any one Grammarian that I know of. And it is no more practicable to make Boys, by the uſual Time of ſending them to the Univerſity, perfect Maſters of it, than it is to make them by that Age complete Mathematicians, or accompliſhed Philoſophers. The Attempt would be ridiculous, and of very ill Conſequence, as being inconſiſtent with the due Progreſs of Youth in other Things of much greater Concern and Importance to them than Punctilio's in Grammar.

What then is to be done, may ſome ſay, in the compiling a Grammar of the Latin Tongue, for the Uſe of Boys at Schools? How ſhall a Diſtinction be made bewixt what is neceſſary and convenient for Youth and what is not; that ſo they may be troubled with no more of the Matter

Matter than what is needful and uſeful for them? To which I anſwer, This is not, perhaps, ſo impracticable or difficult a Buſineſs for a Perſon ſkilled in the Language, that has been long verſed in the teaching of it, as it may at firſt Sight appear to be: And of this I preſume to ſay I have long ſince given a Specimen in my Introduction to the Making of Latin, *wherein I have delivered the Subſtance, that is to ſay, all the moſt material and uſeful Part of the Syntax in the Compaſs of Eight and Twenty Rules, with ſome few Illuſtrations and Exceptions added here and there by Way of Note. And though this may ſeem much ſhort of the Whole of the Latin Syntax in its utmoſt Extent, as indeed it is, yet it anſwers the Deſign ſo well, that I have found, by conſtant and long Experience, that Boys ſcarce ever in the Tranſlation of Engliſh into Latin meet with any Caſe they have not ſufficient Direction for from theſe Rules, ſo far as Help can be given them by Rule. Now the Syntax in this Grammar is much the ſame with that of my Introduction! and there-*

fore

fore I am, by long Experience, assured I have in that Part of Grammar sufficiently distinguished betwixt what is substantially useful, and what is of very little or no Importance to Youth, and have delivered the former pure and unmixed with useless Niceties and insignificant Punctilio's. And I am in hopes the Learned and Judicious will find the other Parts of my Grammar answerable to that.

The Design of Grammar is to facilitate the Reading and Writing, or Speaking of a Language. Now there are a great many Things within the Compass of the Latin Grammar of very rare and uncommon Use, and so of very little or no Significancy at all to either of the two mentioned Purposes, and which therefore it would be very impertinent to trouble Youth with. Accordingly all this Stuff I have dropped, as foreign to my Purpose; which was, as the Title-page sets forth, to deliver the most substantial and useful Part of Grammar, such as, upon the most mature Consideration, I have judged necessary for Schools. And this, I apprehend,

is

is what has been very much wanted in them, and not a large, complete, critical, exact GRAMMAR, *comprising all the moſt minute and uncommon Things that any Ways relate to the Subject. Such a Grammar as that Boys have not Time to maſter and digeſt at School; nor would it be of any great uſe to them if they had. That would be of Service only to ſuch as have Occaſion to make themſelves complete Maſters and Criticks in the Latin Tongue, which is the Caſe, I think, but of very few of thoſe that are bred to Learning. The ſole Occaſion the Generality of ſuch (Ninety-nine in a Hundred, to ſpeak within Compaſs) have for the Latin Tongue is to read uſeful Books writ in that Language eaſily and familiarly; and the ſkill requiſite for that Purpoſe may be ſubſtantially attained without running out into all the Niceties of Grammar. They will here find more than enough for their Purpoſe, however. And with reſpect to the other Intention of writing or ſpeaking Latin, here is all that is neceſſary, or of any great Uſe, to anſwer that too. But let the Learned determine*

that

that Matter as they pleaſe; much more of Grammar, I am convinced, by long Experience, there is not Time for Boys thoroughly to take in and digeſt at School, without juſtling out other Things much more uſeful and neceſſary.

The Examples to the Rules of Syntax are deſigned wholly to illuſtrate, and make them, if poſſible, more intelligible. And therefore to render any, whether Boys or Men, ready and expert at the Practice of them, the Uſe of my Introduction to the Making of Latin *will be neceſſary, where they will find Plenty of proper Engliſh Examples for the Purpoſe, and proper Latin Words anſwering to them annexed, to be varied by the Practitioner, according to the Rules given him. Whereas the Engliſh Examples here are rendered into proper Latin, to anſwer the Intention mentioned of illuſtrating the Rules, and therefore are not ſuited to exerciſe the Learner in the Practice of them, as being not at all deſigned for that Purpoſe.*

I have

I have, after the Grammar, added a Diſſertation upon Language, *for the Sake of adult Readers, that might like to ſee the general Part of Grammar, ſuch as is common to all or moſt Languages, treated with more Accuracy and Exactneſs than were proper in a Grammar deſigned for young Boys. And though that Part be above the Capacity of the lower Forms of a School, yet the upper may read it with Pleaſure and Advantage both.*

Though I have, I hope, obſerved the moſt juſt and natural Method in compiling the following Grammar, yet I think it not proper for Boys to learn the ſeveral Parts of it in the ſame Order they lie therein. After they have got the firſt Chapter perfectly without Book, they may proceed to the Fourth, and do the ſame by that, and the Fifth, excepting only the defective Verbs, and what relates to the Formation of the Preterperfect Tenſe. And after they have been ſufficiently exerciſed in the Buſineſs of thoſe Chapters, according to the Directions given in my Eſſay upon Education, *they may return to the Second*

Chapter, and learn from thence the Rules for the Gender of Nonus, not meddling with the Exceptions. And when they have been exerciſed long enough therein, to give readily the Gender of any Noun that comes within the Compaſs of thoſe Rules, they may proced to the other Parts of the Grammar, taking them in Order as they lie: Though I would rather adviſe their meddling with no more Grammar 'till they have read two or three of the eaſier Claſſick Hiſtorians, ſuch as are uſually read in Schools; I mean Eutropius, Nepos, Juſtin, *and* Florus. *Nay, I know not whether it may be worth while to burthen their Memories, by making them get without Book the Chapter of* Heteroclites, *with the Part relating to the Preterperfect Tenſe of Verbs. It may, perhaps, ſuffice to make them read thoſe Parts of the Grammar carefully over now and then, and conſult them occaſionally. I was once minded to omit them both, but determined otherwiſe, for fear of giving Offence to weak Readers, who might have thought ſuch an Omiſſion in a Grammar a grand Defect, and very juſt Matter of Exception*

Exception againſt it. Thoſe that think it worth while to put thoſe Parts of Grammar upon Boys in the Way of making them get them perfectly without Book, have them here delivered in the moſt conciſe proper Manner, and ſo may uſe their Pleaſure; and ſuch as are otherwiſe minded, may uſe their's too, by making that Uſe of them I adviſe.

The following BOOKS, *all by Mr.* CLARKE, *are ſold by Meſſrs.* Hawes, Clarke, *and* Collins, *in* Pater-Noſter-Row, LONDON.

I. AN Eſſay upon Study; wherein Directions are given for the due Conduct thereof, and the Collection of a Library proper for the Purpoſe. The 2d Edition. Price 3*s.*

II. An Eſſay upon the Education of Youth in Grammar-Schools, *&c.* The 3d Edition. Price 2*s.*

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The Two following are with Free Tranſlations.

X. C. Criſpi Salluſtii Bellum Catilinarium et Jugurthinum. The 4th Edition. Price 4*s.*

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XII. An Introduction to the Making of Latin. The 16th Edition. Price 2*s.*

XIII. A Supplement to the Introduction to the Making of Latin. The 3d Edition. Price 1*s.*

A COMPENDIOUS GRAMMAR OF THE LATIN TONGUE.

CHAP. I.

Of the PARTS *of* SPEECH, *and particularly of the* NOUN.

THERE be Seven Parts of Speech, *Noun*, *Adjective*, *Verb*, *Adverb*, *Conjunction*, *Preposition*, *Interjection*.

A *Noun* is the Name of a Thing, as *Man*, *Horse*, *Truth*, *Goodness*.

Nouns have *Declension* and *Gender*.

Declension is only the Variation or Change of the Termination of a Noun, whilst it continues to signify the same Thing, as *Musa*, *Musæ*, *Musam*.

Numbers of Nouns be two, *Singular* and *Plural*.

The Singular Number speaketh but of one, as *Lapis* a Stone.

The Plural Number speaketh of more than one, as *Lapides* Stones.

The

The Caſes of *Nouns* be Five*, the *Nominative*, the *Accuſative*, the *Genitive*, the *Dative*, and the *Ablative*.

The Nominative Caſe cometh before the Verb, and anſwereth the Queſtion *Who* or *What?* as *Magiſter docet*, the Maſter teacheth.

The Accuſative Caſe followeth the Verb, and anſwereth the Queſtion *Whom* or *What?* as *Amo Magiſtrum*, I love the Maſter.

Of is a Sign of the Genitive.

To and *For* are the Signs of the Dative.

With, *By*, and *Than*, are Signs of the Ablative.

THERE be Five *Declenſions*, or Five Several Ways of declining Nouns.

Example of the Firſt Declenſion.

Sing.	Nominative	Penna.	Plural.	No.	Pennæ.
	Accuſative	Pennam.		Acc.	Pennas.
	Genitive	Pennæ.		Gen.	Pennarum.
	Dative			D. A.	Pennis.
	Ablative	Penna.			

Note, that *filia* and *nata* make the Dative and Ablative Plural in *is* or *abus*; *dea*, *mula*, *equa*, *liberta*, in *abus* only.

Example

* I reckon only Five Caſes, becauſe the Vocative is, in all Latin Nouns, the ſame with the Nominative, except in the Second Declenſion. Beſides, the Vocative, being uſed only in calling or ſpeaking to, can only belong to Nouns ſignifying Perſons; for none talk to Brutes or inanimate Creatures but Madmen or Poets ſometimes: And therefore it is abſurd to reckon that a diſtinct Caſe, and clog the Declenſions of Nouns with it.

Example the Firſt of the Second Declenſion.

Sing.	Nom.	liber.	Plural.	Nominat.	libri.
	Accuſ.	librum.		Accuſat.	libros.
	Genit.	libri.		Genitive	librorum.
	Dat. Abl.	libro.		Dative Ablat.	libris.

Example the Second of the Second Declenſion.

Sing.	Nomin. Accuſ.	regnum.	Plural.	Nom. Accuſ.	regna.
	Genit.	regni.		Genit.	regnorum.
	Dative Ablat.	regno.		Dative Ablat.	regnis.

Note, that perſonal Nouns of the Second Declenſion ending in *us*, when uſed in calling or ſpeaking to any one, change the Termination *us* into *e*, as *dominus*, *domine*, *Marcus*, *Marce*.

Except *Deus*, which is not changed; and *filius*, with proper Names of Men in *ius*, which loſe the Termination *us*, as *fili*, *Georgi*.

Example the Firſt of the Third Declenſion.

Sing.	Nominat.	pater.	Plural.	Nomin. Accuſat.	patres.
	Accuſat.	patrem.			
	Genitive	patris.		Genitive	patrum.
	Dative	patri.		Dative Ablative	patribus
	Ablative	patre			

Example the Second of the Third Declenſion.

Sing.	Nomin. Accuſa.	tempus.	Plural.	No. Ac.	tempora.
	Genitive	temporis.		Gen.	temporum.
	Dative	tempori.		Da. Ab.	temporibus.
	Ablative	tempore.			

Amuſſis,

Amuſſis, *buris*, *ravis*, *ſitis*, *tuſſis*, *vis*, of this Declenſion, make the Accuſative Singular end in *im*, and the Ablative in *i*, as likewiſe do all the Names of Rivers ending in *is*.

Aqualis, *clavis*, *cutis*, *febris*, *navis*, *pelvis*, *puppis*, *reſtis*, *ſecuris*, *ſementis*, *turris*, make the Accuſative Singular end in *em* or *im*.

Nouns making *i* in the Ablative, as alſo ſuch as end in two Conſonants, with thoſe that do not encreaſe in the Genitive Caſe Singular, make the Genitive Plural end in *ium*.

Except *cliens*, *cælebs*, *forceps*, *hyems*, *inops*, *municeps*, *particeps*, *princeps*, and all Greek Nouns ending in two Conſonants, which make the Genitive Plurel end in *um*, as *hyemum*, *forcipum*, &c. as alſo *canis*, *panis*, *vates*, &c.

Example of the Fourth Declenſion.

Sing.	Nom.	gradus,	Plural.	Nomin.	gradus.
	Accuſ.	gradum.		Accuſ.	
	Genit.	gradus.		Genitive	graduum.
	Dative	gradui.		Dative	gradibus.
	Ablat.	gradu.		Ablat.	

Adventus, *fructus*, *ornatus*, *quæſtus*, *ſenatus*, *tumultus*, make the Genitive Singular ſometimes end in *i*.

Arcus, *artus*, *ficus*, *partus*, *quercus*, *ſpecus*, *tribus*, make the Ablative Plural in *ubus*, as *arcubus*.

Example of the Fifth Declenſion.

Sing.	Nominat.	facies.	Plural.	Nomin.	facies.
	Accuſat.	faciem.		Accuſat.	
	Genit.	faciei.		Genitive	facierum.
	Dative			Dative	faciebus.
	Ablative	facie.		Ablative	

The

The Declenſion of a peculiar Sort of Noun, called PRONOUNS SUBSTANTIVE.

Sing.	Nominat.	ego.	Plural.	Nomin.	nos.
	Accuſat.	me.		Accuſ.	
	Genitive	mei.		Genit.	noſtrum, i.
	Dative	mihi.		Dative	nobis.
	Ablative	me.		Ablat.	

Sing.	Nominat.	tu.	Plural.	Nomin.	vos.
	Accuſat.	te.		Accuſ.	
	Genitive	tui.		Genit.	veſtrum, i.
	Dative	tibi.		Dative	vobis.
	Ablative	te.		Ablat.	

SINGULAR and PLURAL.

Nominative	wanting.
Accuſative	ſe.
Genetive	ſui.
Dative	ſibi.
Ablative	ſe.

CHAP. II.

RULES for the GENDER of NOUNS.

GENDER in Nouns is only a Denomination given them from their being joined with an Adjective in this or that Termination.

There be Three Genders, the *Maſculine*, *Feminine*, and *Neuter*; and all Nouns are one or two of theſe three.

I. The Names of Males are Maſculine, and of Females Feminine.

II. Nouns of the Firſt or Fifth Declenſion are Feminine.

Except theſe Maſculine.

Adria, *cometa*, *pandecta*, *planeta*, *meridies*, (and *dies*, which is likewiſe Feminine in the Singular at leaſt) as alſo Greek Nouns of the Firſt Declenſion ending in *as* or *es*, excepting the Names of Jewels, which follow the General Rule, and are Feminine.

III. Nouns

III. Nouns of the Second or Fourth Declenſion are Maſculine.

Feminines excepted are,

Abyſſus, *acus*, *alvus*, *domus*,
Diphthongus, *porticus*, and *humus*,
Chryſtallus, *carbaſus*, and *ficus*;
With *dialectus*, *domus*, *idus*,
Manus, *periodus*, and *methodus*,
Tribus, *porticus*, and *ſynodus*, *&c.*

Doubtfuls excepted.

Barbitus, *balanus*, *camelus*,
With *colus*, *rubus*, and *phaſelus*,
And *ſpecus*, *groſſus*, *atomus*,
Penus too, and *pampinus*.
Are by good Authors Doubtful reckon'd,
That is, have Genders firſt and ſecond;
Penus and *ſpecus* you will ſee
In one or other of all three.

Neuters excepted.

IV. Nouns ending in *on* or *um* are Neuter.

V. Nouns of the third Declenſion, ending in *er*, *or*, or *os*, are Maſculine.

Exception.

Except the Female Noun *arbor*;
But *æquor*, *marmor*, *ador*, *cor*,

As alſo *laſer*, *iter*, *tuber*,
With *piper*, *gingiber*, and *uber*,
Are Neuters, and ſo's *verber*, *ſuber*,
With *cicer*, *ſiſer*, and *papaver*,
Ver, *ſiler*, *ſpinther*, and *cadaver*;
Linter is Common, Neuter *laver*;
Add theſe two Females, *dos* and *cos*,
Likewiſe the Female Noun *arbos*;
But *os* is Neuter, 'tis all one
Whether 'tis put for Mouth or Bone;
But Herbs and Jewels ending thus
Are Females moſt like thoſe in *us*;
Eos and *diametros*
Are Female; Common *cuſtos*, *bos*;
Neuter *chaos*, *epos*, *melos*.

VI. Nouns of the Third Declenſion ending in *o*, *as*, *es*, *is*, *x*, or *s*, with a Conſonant before it, are Feminine.

Nouns in *o* excepted.

Optio an Officer, *duernio*,
Pugio, *ſcipio*, *tito*, *turnio*,
Senio, *unio*, and *quaternio*,
Are Males; and ſo 'tis likely *pernio*,
Pumilio, *puſio*, withal,
And Name of any Animal;
With *ſermo* likewiſe. Males are *burdo*,
As alſo *harpago*, and *ordo*,
With *udo*, *ligo*, *cudo*, *cardo*.

Nouns in *as* excepted.

But the Word *as* for Male ſtill paſſes;
For neuters *neſas*, *fas*, *vas*, *vaſis*;
As *antis* making is Male too, as
Adamas, *gigas*, *elephas*.

Nouns in *es* excepted.

Gurges, *poples*, *verres*, *paries*,
Limes, *fomes*, *termes*, *aries*,
Lebes, *tapes*, add to theſe
Palmes, *trames*, *ceſtes*, *pes*,
Stripes, *antes*, *magnes*, *bes*,
Are Maſculine; but Neuter *æs*.
Male *acinaces*; Common *præs*;
Palumbes Common; *ames*, *trudes*,
No certain Gender have, nor *tudes*.

Nouns in *is* excepted.

But *Caſſis*, *fuſtis*, *vermis*, *enſis*.
Vectis, *poſtis*, *faſcis*, *menſis*,
Torris, *caulis*, *lapis*, *follis*,
Axis, *orbis*, *collis*, *pollis*,
And *urceus* underſtood *aqualis*,
Underſtand *dies* with *natalis*,
Compounds from *as*, to wit *centuſſis*,
For *nummus* ſake, and ſo *decuſſis*,
Glis, *cucumis*, and *vomis*, *unguis*,
Are Males, with *vepris*, *ſentis*, *ſanguis*,
Piſcis and *callis*, *cenchris* join,
But for the Bird 'tis Feminine.
Theſe *torquis*, *retis*, *amnis*, *clunis*,
Corbis too, and *pulvis*, *funis*;
So likewiſe *anguis* and *canalis*
Are Doubtfuls; *funis* rather Male is.

But note, that *pulvis* you'll ſcarce find,
Or *amnis* of the Female Kind.

Nouns in *x* or *s*, with a Conſonant before, excepted.

Dens, *ſeps*, *grex*, *nefrens*, *phœnix*, *fons*,
Merops, *ſcrobs*, *rudens*, *fornix*, *mons*,
Hydrops, *gryps*, *natrix*, *coceys*, *pons*,
Calix and *calyx*, *chalybs*, *varix*,
Ax, *ex* Diſſyllable in *orix*,
With *ſpadix*, *urpix*, *bombyx*, *bidens*,
And *torrens*, *continens*, and *tridens*;
So *profluens*, *oriens*, *occidens*,
Dodrans, and others of like Senſe;
Namely, all Parts of *as*,
For Males amongſt good Authors paſs.
Lynx, *calx*, *ſtirps*, *imbrex*, *perdix* all
Scrobs, *adeps*, Females are or Male,
But of the two *lynx* Female rather,
And *Adeps*; all the reſt are either.

VII. Nouns of the Third Declenſion, ending in *a*, *c*, *e*, *l*, *n*, *ar*, *t*, *u*, *ur*, or *us*, are the Neuter Gender.

Exception.

For Males *ſal ſol*, and *nugil* go,
Salar the Fiſh is Male, and ſo,
Fur, *furfur*, *vultur*, *turtur* too,
Mus, *lepus*, Male; *ſus* Common; *grus*,
With *tellus*, *virtus*, *ſervitus*,
Senectus, *ſubſcus*, *incus*, *palus*,
Juventus, *pecus*, *laus*, *fraus*, *ſalus*,
Lagopus too are Females all;

Tho'

Tho' all the reſt in *pus* are Male,
Excepting *corpus*, *opus*, *tempus*.

VIII. Rules for Proper Names.

Propers from Commons Gender take,
Thus *Dis* is Male for *Deus'* ſake;
Genders of Mountains do depend,
For the moſt Part upon their End,
Yet theſe, ſome oftner, others once,
Do take their Gender too from *mons*.
Thus Towns' and Countries' Names we ſee,
For the like Reaſon, Females be;
And Rivers too Male Gender take,
For the moſt Part, for *Fluvius*'s Sake.
Nouns too Appellative of Tree,
For *Arbor*'s Sake, will Female be.

Exception.

But Males are Trees that end in *ſter*,
Neuters in *ur*, and likewiſe *er*.

IX. Nouns common to both Sexes are the Common of Two Genders.

But *Voſſius* will allow the following Nouns only to be Common.

Conjux atque *parens*, *infans*, *patruelis* & *hæres*,
Affinis, *vindex*, *judex*, *dux*, *miles* & *hoſtis*,
Augur & *Antiſtes*, *vates*, *conviva*, *ſacerdos*,
Municipiq; addas *adoleſcens*, *civis* & *auctor*,
Cuſtos, *nemo*, *comis*, *teſtis*, *boſq*; *caniſq*;

CHAP. III.

Of HETEROCLITES.

Heteroclites are ſuch Nouns as vary from the common Forms of Declenſion by any Redundancy, Defect, or other Ways.

Maſculine in the Singular and Neuter in the Plural are *Dindymus*, *Mænalus*, *Maſſicus*, *Tænarus*, *Tartarus*, *Taygetus*. Plur. *Dindyma*, *Mænala*, &c.

Maſculine in the Singular, and Maſculine and Neuter in the Plural, are *Avernus*, *jocus*, *locus*, *ſibilus*. Plur. *Averni Averna*, *joci joca*, &c.

Feminine in the Singular, and Neuter in the Plural, are *Carbaſus*, *Pergamus*, *Supplex*. Plur. *Carbaſa*, &c.

Neuter in the Singular, and Maſculine and Neuter in the Plural, are *Cœlum*, *capiſtrum*, *filum*, *frænum*, *raſtrum*. Plur. *Cœli cœla*, *capiſtri capiſtra*, &c.

Neuter in the Singular, and Feminine in the Plural, are *Balneum*, *epulum*, *nudinum*. Plural *Balneæ*, *epulæ*, &c. but *balneum* has likewiſe *balnea* in the Plural.

The following Nouns are Aptotes, or undeclined, *cacoethes*, *cepe*, *cete*, *epos*, *fas*, *nefas*, *glos*, *grates*, *hir*, *inſtar*, *interdiu*, *melos*, *neceſſe*, *neceſſum*, *nihil*, *nil*, *pondo*, *prolubium*, *ſemi*, *ſemis*, *ſinapi*. *Mille* in the Singular, as alſo all Nouns ending in *u*. To which add the following Adjectives, which are likewiſe undeclined. *Damnas*, *exſpes*, *inques*, *nequam*, *parum*,

rum, potis, pote, quot, aliquot, tot, volupe. Numeral Adjectives, from Four to a Hundred inclusive, *ducentum, tercentum.*

Monoptotes, or Nouns used only in some one oblique Case, are *Algu, dicis, diu, ergo, fortuitu, gratiis, incita, incitas, injussu, jussu, natu, noctu, permissu, promptu,* with some others but very rarely to be met with.

Monoptotes in the Singular only, but entire in the Plural, are *ambage, fauce, pecu.*

Diptotes, or Nouns used in two Cases only, are *foris foras, nauci nauco, paulum paulo, repetundarum repetundis, sponte sponte.*

Diptotes in the Plural, but entire in the Singular, are *æra æribus, maria maribus, ora oribus, rores roribus, soles solibus.*

Triptotes, or Nouns used but in Three Cases, are *aplustre aplustra aplustris, dica dicam dicas, mactus mactæ macti.*

Triptotes in the Singular, but entire in the Plural, are *plus pluris plure; preci precem prece; sordis sordem sorde; vicis vicem vice.*

Nouns wanting the Plural, though capable of it by their Signification, are *æther, fimus, limus, merides, muscus, penus, pontus, sanguis, vesper, viscus, vulgus, humus, juventa, labes, lues, plebs, pubes, salus, sitis, senectus, venia, barathrum, diluculum, gelu, gluten, glutinum, jubar, justicium, lac, lethum, opasum, opium, penum, salum, virus, viscum, vitrum,* &c.

Nouns wanting the Singular are *Antes, cancelli, fasti, manes, natales, penates, apinæ, calendæ, caulæ, cunæ, diræ, divitiæ, exubiæ, exequiæ, exuviæ, feriæ, grates, idus, induciæ, induviæ, inferiæ, insidiæ, lactes, minæ, manubiæ, nonæ, nugiæ, nundinæ,*

dinæ, nuptiæ, opes, palpebræ, phaleræ, primitiæ, quinquatrus, tenebræ, tricæ, vires, æstiva, arma, bellaria, cunabula, exta, justa, lautia, mœnia, multitia, munia, orgia, polaria, parentalia, repotia, scruta, sponsalia, &c.

CHAP. IV.

Of the ADJECTIVE.

AN Adjective is a Part of Speech joined to a Noun, and may be known by admitting the Word *Man* or *Thing* after it, as *wise*, *good*, a wise Man, a good Thing.

Adjectives are of two Sorts, such as have three Terminations, and such as have but two.

In Adjectives of three Terminations, the first of the three is called the Masculine Gender, the second the Feminine, and the third the Neuter.

In Adjectives of two Terminations, the first of the two is called the Masculine and Feminine Gender, the second the Neuter.

Nouns, joined with an Adjective of the Masculine Termination, are called Masculine; those, joined with an Adjective of the Feminine Termination, are called Feminine; and those, joined with the Neuter Termination, Neuter.

Examples of the Declension of ADJECTIVES *of three Terminations.*

Sing.	N.	bonus, a, um.	Plural.	N.	boni, æ, a.
	A.	bonum, am, um		A.	bonos, as, a.
	G.	boni, æ, i.		G.	bonorum, a-
	D.	bono, æ, o.		D.	rum, orum.
	A.	bono, a, o.		A.	bonis.

Sing.

Sing.	N. unus, a, um.	Plural.	N. uni, unæ, una.
	A. unum, am, um.		A. unos, unas, a.
	G. unius.		G. unorum, una-
	D. uni.		D. } (rum, orum.
	A. uno, una, uno.		A. } unis.

Note, *alter*, *ipſe*, *neuter*, *ſolus*, *totus*, *ullus*, *uter*, are declined like *unus*, and ſo are *alius*, *ille*, *iſte*, excepting that the Neuter of the Nominative and Accuſative Singular ends in *ud*, as *aliud*, &c.

Sing.	Nominative	Ambo, ambæ, ambo.
	Accuſative	Ambos, ambas, ambo.
	Genitive	Amborum, ambarum, amborum.
	Dative, Ablative	Ambobus, ambabus, obus.

Duo is declined in like Manner.

Sing.	N. hic, hæc, hoc.	Plural.	N. hi, hæ, hæc.
	A. hunc, hanc, hoc		A. hos, has, hæc.
	G. hujus.		G. horum, harum,
	D. huic.		D. } his. (horum.
	A. hoc, hac, hoc.		A. }

Examples of the Declenſion of ADJECTIVES *of two Terminations.*

Sing.	Nom. felix.	Plural.	No. } felices, ia.
	Accuſ. felicem, ix.		Ac. }
	Genit. felicis.		Gen. felicium.
	Dative felici.		Da. } felicibus.
	Ablat. felice *or* i.		Ab. }

Sing.

Sing.	Nominat.	triſtis, e.	Plural.	No. Ac.	triſtes, triſtia.
	Accuſat.	triſtem, e		Gen.	triſtium.
	Genitive	triſtis.		Da. Ab.	triſtibus.
	Dative Ablative	triſti.			

Sing.	No.	major, majus.	Plural.	Nomin. Accuſ.	majores, a
	Ac.	majorem, jus.		Genit.	majorum.
	Ge.	majoris.		Dative Ablat.	majoribus
	Da.	majori.			
	Ab.	majore, *or* i.			

Examples of the Declenſion of ADJECTIVES *of one Termination.*

Sing.	Nom.	is, ea, id.	Plural.	Nom.	ii, eæ, ea.
	Accuſ.	eum, eam, id		Accu.	eos, eas, ea.
	Genit.	ejus.		Gen.	eorum, earum
	Dative	ei.		Dat. Abl.	(eorum. eis, *or* iis.
	Ablat.	eo, ea, eo.			

Sing.	No.	qui, quæ, quod.	Plural.	N.	qui, quæ, quæ.
	Ac.	quem, quam,		A.	quos, quas, quæ.
	Ge.	cujus. (quod,		G.	quorum, quarum
	Da.	cui. (*or* qui.		D. A.	(quorum. quibus, *or* queis
	Ab.	quo, qua, quo.			

ADJECTIVES whoſe Signification may increaſe or be diminiſhed, moſt of them form *Degrees of Compariſon.*

There be two Degrees of Compariſon, the *Comparative* and *Superlative.*

The Comparative in Engliſh is formed from the Poſitive Adjective, by adding the Termination *er*, or putting the Particle *more* before it; thus *hard* is a Poſitive

Poſitive Adjective ſignifying no Compariſon, *harder* or *more hard* are the Comparative.

The Superlative in Engliſh is formed by adding the Termination *eſt* to the Poſiitve Adjective, or putting the Particles *moſt* or *very* before it, as *hardeſt*, *moſt hard*, *very hard*, are the Superlative Degree.

The Comparative in Latin is formed from the firſt Caſe of the Poſitive that ends in *i*, by putting *or* to it, as from *duri* is formed *durior* harder or more hard.

The Superlative in Latin is formed from the firſt Caſe of the Poſitive that ends in *i*, by putting *ſſimus* to it, as from *duri duriſſimus*, hardeſt, moſt hard, or very hard.

But Adjectives ending in *er* make the Superlative by the Addition of *rimus*, as *pulcher pulcherrimus*.

Adjectives ending in *us* with a Vowel before it, few of them form Degrees of Compariſon; and thoſe that do but ſeldom, inſtead thereof are uſed *magis* and *maxime* with the Poſitive, as *magis pius*, *maxime pius*.

Theſe Adjectives ending in *lis*, make the Superlative by changing *lis* into *limus*, viz. *facilis*, *gracilis*, *humilis*, *imbecillis*, *ſimilis*, *facillimus*, &c.

Bonus, *malus*, *magnus*, *parvus*, and *multus*, form no Degrees of Compariſon; but inſtead thereof other Words are uſed.

Bonus, *melior*, *optimus*.
Malus, *pejor*, *paſſimus*.
Magnus, *major*, *maximus*.
Parvus, *minor*, *minimus*.
Multus, *plus*, *plurimus*.

CHAP.

CHAP. V.

Of the VERB.

A VERB is a Part of Speech declined with Mood and Tenſe, and may be known in Engliſh by putting *I* or *it* before a Word, for if that make Senſe it is a Sign of a Verb, as *run*, *rain*, I run, it rains.

Verbs from their Signification may be diſtinguiſhed into Three Kinds, *Active*, *Paſſive*, and *Neuter*.

A Verb *Active* is that which ſignifies *Action*, as *doceo* I teach.

A Verb *Paſſive* is that which ſignifies *Paſſion*, or the Effect of Action, as *doceor* I am taught.

A Verb *Neuter* is that which ſignifies neither *Action* nor *Paſſion*, but ſome State or Condition of Being, as *ſedeo* I ſit.

But ſeveral Verbs are called *Active*, which in Reality do not ſignify *Action*, but in a vulgar, groſs Way of Conception are ſuppoſed ſo to do, as *amo* and *audio* are called Verbs *Active*, though they ſignify no *Action* at all, but *Paſſion*, or the Effect of external Objects upon the Mind only.

Verbs *Active* are of two Sorts, *Tranſitive* and *Intranſitive*.

A Verb *Tranſitive* is that which ſignifies a *Tranſitive Action*, or an Action conceived as having an Effect upon ſome Object, as *ferio terram*, I ſtrike the Earth.

A Verb *Intranſitive* is that which ſignifies an Action not Tranſitive, or not conceived as having an Effect upon any Object, as *curro* I run.

There are two Ways of forming Verbs, the one generally applied to the Signification of Action, the other to Paſſion, which are called the Two Voices, that is, the *Active* and the *Paſſive* Voices.

Such Verbs as have no *Active* Voice, are called *Deponents*, and generally ſignify *Action* only, as *fateor* I confeſs.

But ſuch of them as ſignify both *Action* and *Paſſion* are called *Common*, as *aſpernor* I deſpiſe or am deſpiſed.

There be Five *Tenſes*, the *Preſent*, *Preterimperfect*, *Peterperfect*, *Preterpluperfect*, and *Future Tenſe*.

The Signs of the Tenſes are as follow, for the *Active Voice* of the

Preſent,	*do*, *doſt*, *doth*, and *does*.
Preterimperfect,	*did* and *didſt*.
Preterperfect,	*have*, *haſt*, *hath*, and *has*.
Preterpluperfect,	*had* and *hadſt*.
Future,	*ſhall* and *will*.

For the *Paſſive Voice* of the

Preſent,	*am*, *art*, *is*, *are*, and *be*.
Preterimperfect,	*was* and *were*.
Preterperfect,	*have*, *haſt*, *hath*, and *has been*.
Preterpluperfect,	*had* and *hadſt been*.
Future,	*ſhall* and *will be*.

Note, Though *did* and *didſt*, *was* and *were*, are uſually called Signs of the Preterimperfect Tenſe, yet they are as much Signs of the Preterperfect Tenſe, or more ſo; the Engliſh Verb with thoſe Signs, being generally beſt rendered into Latin by the Preterperfect Tenſe, which is much more uſed than the Preterimperfect Tenſe, even where the Preterimperfect Tenſe may be uſed properly enough.

The Three Words in the Singular and Plural of any Tenſe, are called the Three Perſons, as *amo*, *amas*, *amat*; *amo* is the Firſt, *amas* the Second, and *amat* the Third Perſon Singular of the Preſent Tenſe Indicative.

And becauſe thoſe Perſons are rendered into Engliſh by the Pronouns, *I*, *thou*, *he*; *we*, *ye*, and *they*, thoſe are likewiſe called the Three Perſons Singular and Plural; as *I* the Firſt, *thou* the Second, *he* the Third Perſon Singular; *we* the Firſt, *ye* the Second, and *they* the Third Perſon Plural.

There be Four Ways of forming Verbs, which are called the *Four Conjugations*.

1. Amo, amas, amavi, amare, amans, amaturus.
2. Doceo, doces, docui, docere, docens, docturus.
3. Lego, legis, legi, legere, legens, lecturus.
4. Audio, audis, audivi, audire, audiens, auditurus

The Indicative Mood.

The Preſent Tenſe.

Singular.

AMO,	*I love*, or *do love.*
Amas,	*thou loveſt*, or *doſt love.*
Amat,	*he loveth*, or *doth love.*

Plural.

Amamus,	*we love*, or *do love.*
Amatis,	*ye love*, or *do love.*
Amant,	*they love*, or *do love.*

Singular.

Doceo,	*I teach*, or *do teach.*
Doces,	*thou teacheſt*, or *doſt teach.*
Docet,	*he teacheth*, or *doth teach.*

Plural.

Docemus,	*we teach*, or *do teach.*
Docetis,	*ye teach*, or *do teach.*
Docent,	*they teach*, or *do teach.*

Singular.

Singular.

Lego,	*I read*, or *do read.*
Legis,	*thou readeſt*, or *doſt read.*
Legit,	*he readeth*, *or doth read.*

Plural.

Legimus,	*we read*, or *do read.*
Legitis,	*ye read*, or *do read.*
Legunt,	*they read*, or *do read.*

Singular.

Audio,	*I hear*, or *do hear.*
Audis,	*thou heareſt*, or *doſt hear.*
Audit,	*he heareth*, or *doth hear.*

Plural.

Audimus,	*we hear*, or *do hear.*
Auditis,	*ye hear*, or *do hear.*
Audiunt,	*they hear*, or *do hear.*

The Preterimperfect Tenſe.

Singular.

Amabam,	*I loved*, or *did love.*
Amabas,	*thou lovedſt*, or *didſt love.*
Amabat,	*he loved*, or *did love.*

Plural.

Amabamus,	*we loved*, or *did love.*
Amabatis,	*ye loved*, or *did love.*
Amabant,	*they loved*, or *did love.*

Singular.

Docebam,	*I taught*, or *did teach.*
Docebas,	*thou taughteſt*, or *didſt teach*
Docebat,	*he taught*, or *did teach.*

Plural.

Docebamus,	*we taught*, or *did teach.*
Docebatis,	*ye taught*, or *did teach.*
Docebant,	*they taught*, or *did teach.*

Singular.

Legebam,	*I read*, or *did read.*
Legebas,	*thou readeſt*, or *didſt read.*
Legebat,	*he read*, or *did read.*

Plural.

Legebamus,	*we read*, or *did read.*
Legebatis,	*ye read*, or *did read.*
Legebant,	*they read*, or *did read.*

Singular.

Audiebam,	*I heard*, or *did hear.*
Audiebas,	*thou heardeſt*, or *didſt hear*
Audiebat,	*he heard*, or *did hear.*

Plural.

Plural.

Audiebamus,	*we heard*, or *did hear.*
Audiebatis,	*ye heard*, or *did hear.*
Audiebant,	*they heard*, or *did hear.*

The Preterperfect Tenſe.

Singular.

Amavi,	*I have loved.*
Amaviſti,	*thou haſt loved.*
Amavit,	*he hath loved.*

Plural.

Amavimus,	*we have loved.*
Amaviſtis,	*ye have loved.*
Amaverunt, ere,	*they have loved.*

Singular.

Docui,	*I have taught.*
Docuiſti,	*thou haſt taught.*
Docuit,	*he hath taught.*

Plural.

Docuimus,	*we have taught.*
Docuiſtis,	*ye have taught.*
Docuerunt, ere,	*they have taught.*

Singular.

Singular.

Legi,	*I have read.*
Legiſti,	*thou haſt read.*
Legit,	*he hath read.*

Plural.

Legimus,	*we have read.*
Legiſtis,	*ye have read.*
Legerunt, ere,	*they have read.*

Singular.

Audivi,	*I have heard.*
Audiviſti,	*thou haſt heard.*
Audivit,	*he hath heard.*

Plural.

Audivimus,	*we have heard.*
Audiviſtis,	*ye have heard.*
Audiverunt, ere,	*they have heard.*

The Preterpluperfect Tenſe.

Singular.

Amaveram,	*I have loved.*
Amaveras,	*thou haſt loved.*
Amaverat,	*he hath loved.*

Plural.

Plural.

Amaveramus, *we had loved.*
Amaveratis, *ye had loved.*
Amaverant, *they had loved.*

Singular.

Docueram, *I had taught.*
Docueras, *thou hadſt taught.*
Docuerat, *he had taught.*

Plural.

Docueramus, *we had taught.*
Docueratis, *ye had taught.*
Docuerant, *they had taught.*

Singular.

Legeram, *I had read.*
Legeras, *thou hadſt read.*
Legerat, *he had read.*

Plural.

Legeramus, *we had read.*
Legeratis, *ye had read.*
Legerant, *they had read.*

Singular.

Audiveram, *I had heard.*
Audiveras, *thou hadſt heard.*
Audiverat, *he had heard.*

Plural.

Plural.

Audiveramus,	*we had heard.*
Audiveratis,	*ye had heard.*
Audiverant,	*they had heard.*

The Future Tenſe.

Singular.

Amabo,	*I ſhall,* or *will love.*
Amabis,	*thou ſhalt,* or *wilt love.*
Amabit,	*he ſhall,* or *will love.*

Plural.

Amabimus,	*we ſhall,* or *will love.*
Amabitis,	*ye ſhall,* or *will love.*
Amabunt,	*they ſhall,* or *will love.*

Singular.

Docebo,	*I ſhall,* or *will teach.*
Docebis,	*thou ſhalt,* or *wilt teach.*
Docebit,	*he ſhall,* or *will teach.*

Plaral.

Docebimus,	*we ſhall,* or *will teach.*
Docebitis,	*ye ſhall,* or *will teach.*
Docebunt,	*they ſhall,* or *will teach.*

Singular.

Singular.

Legam,	*I ſhall,* or *will read.*
Leges,	*thou ſhalt,* or *wilt read.*
Leget,	*he ſhall,* or *will read.*

Plural.

Legemus,	*we ſhall,* or *will read.*
Legetis,	*ye ſhall,* or *will read.*
Legent,	*they ſhall,* or *will read.*

Singular.

Audiam,	*I ſhall,* or *will hear.*
Audies,	*thou ſhalt,* or *wilt hear.*
Audiet,	*he ſhall,* or *will hear.*

Plural.

Audiemus,	*we ſhall,* or *will hear.*
Audietis,	*ye ſhall,* or *will hear.*
Audient,	*they ſhall,* or *will hear.*

The IMPERATIVE MOOD.

Singular.

Ama amato,	*love thou.*
Amet amato,	*let him love.*

Plural.

Amemus,	*let us love.*
Amate amatote,	*love ye.*
Ament amanto,	*let them love.*

Singular.

Singular.

Doce doceto,	*teach thou.*
Doceat doceto,	*let him teach.*

Plural.

Doceamus,	*let us teach.*
Docete docetote,	*teach ye.*
Doceant docento,	*let them teach.*

Singular.

Lege legito,	*read thou.*
Legat legito,	*let him read.*

Plural.

Legamus,	*let us read.*
Legite legitote,	*read ye.*
Legant legunto,	*let them read.*

Singular.

Audi audito,	*hear thou.*
Audiat audito,	*let him hear.*

Plural.

Audiamus,	*let us hear.*
Audite auditote,	*hear ye.*
Audiant audiunto,	*let them hear.*

The SUBJUNCTIVE MOOD.

Pres. Tense.

Amem, Doceam, Legam, Audiam, — es, et. *Plur.* emus, etis, ent.
as, at. *Plur.* amus, atis, ant.

Preterim. T.

Amarem, Docerem, Legerem, Audirem, — es, et. *Plur.* emus, etis, ent.

Preterper. T.

Amaverim, Docuerim, Legerim, Audiverim, — is, it. *Plur.* imus, itis, int.

Preterplu. T.

Amaviſſem. Docuiſſem, Legiſſem, Audiviſſem, — es, et. *Plur.* emus, etis, ent.

Future Ten.

Amavero, Docuero, Legero, Audivero, — is, it. *Plur.* imus, itis, int.

The INFINITIVE MOOD.

Preſent and Preterimperfect Tenſe.

Amare, *to love.*
Docere, *to teach.*
Legere, *to read.*
Audire, *to hear.*

Preterperfect and Preterpluperfect Tenſe.

Amaviſſe,	*that he loved*, or *had loved.*
Docuiſſe,	*that he taught*, or *had tanght.*
Legiſſe,	*that he read*, or *had read.*
Audiviſſe,	*that he heard*, or *had heard.*

The Future Tenſe.

Amaturum eſſe,	*that he ſhould*, or *would love.*
Docturum eſſe,	*that he ſhould*, or *would teach.*
Lecturum eſſe,	*that he ſhould*, or *would read.*
Auditurum eſſe,	*that he ſhould*, or *would hear.*

FROM Verbs are formed a Sort of Verbal Nouns called GERUNDS, three in Number, as follows.

Amandi,	*of loving.*
Amando,	*by loving.*
Amandum,	*to love.*
Docendi,	*of teaching.*
Docendo,	*by teaching.*
Docendum.	*to teach.*
Legendi,	*of reading.*
Legendo,	*by reading.*
Legendum,	*to read.*
Audiendi,	*of hearing.*
Audiendo,	*by hearing.*
Audiendum,	*to hear.*

From

FROM ſome few Verbs are formed too a Sort of Verbal Nouns called SUPINES, two in Number, of which few Verbs ſome form the one, and ſome the other, but very few indeed both; and the few Supines too there are in the Latin Tongue are but very rarely uſed.

SUPINES.

Auditum,	*to hear.*
Auditu,	*to be heard.*

FROM the Verb in the Active Voice are formed likewiſe a Sort of Adjectives called PARTICIPLES, two in Number.

PARTICIPLES *formed from the Active Voice.*

Of the Preſent Tenſe.

Amans,	*loving.*
Docens,	*teaching.*
Legens,	*reading.*
Audiens,	*hearing.*

Of the Firſt Future.

Amaturus,	*to love,* or *about to love.*
Docturus,	*to teach,* or *about to teach.*
Lecturus,	*to read,* or *about to read.*
Auditurus,	*to hear,* or *about to hear.*

Sum, es, fui, eſſe, futurus, *to be.*

The INDICATIVE MOOD.

Preſent Tenſe.

Sing.	Sum,	*I am,*	Plur.	Sumus, *we are.*
	Es,	*thou art.*		Eſtis, *ye are.*
	Eſt,	*he is.*		Sunt, *they are.*

Preterimperfect Tenſe.

Sing.	Eram,	*I was.*	Plur.	Eramus, *we were.*
	Eras,	*thou waſt.*		Eratis, *ye were.*
	Erat,	*he was.*		Erant, *they were.*

Preterperfect Tenſe.

Sing.	Fui,	*I have been.*	Plur.	Fuimus, *we have been.*
	Fuiſti,	*thou haſt been.*		Fuiſtis, *ye have been.*
	Fuit,	*he hath been.*		Fuerunt vel fuere, *they have been.*

Preterpluperfect Tenſe.

Sing.	Fueram,	*I had been.*	Plur.	Fueramus, *we had been.*
	Fueras,	*thou hadſt been*		Fueratis, *ye had been.*
	Fuerat,	*he had been.*		Fuerant, *they had been.*

Future Tenſe.

Sing.	Ero,	*I ſhall,* or *will be*	Plur.	Erimus, *we ſh.* or *w. be.*
	Eris,	*thou ſha.* or *wilt be*		Eritis, *ye ſh.* or *wil. be.*
	Erit,	*he ſhall,* or *will be*		Erunt, *they ſh.* or *w. be.*

The IMPERATIVE MOOD.

Sing.	Sis eſto,	*be thou.*	Plur.	Simus, *let us be.*
	Sit eſto,	*let him be.*		Sitis, eſte, eſtote, *be ye.*
				Sint, ſunto, *let them be.*

The

The SUBJUNCTIVE MOOD.

Preſ. Sing. Sim, ſis, ſit. *Plur.* ſimus, ſitis, ſint.
Preterim. Sin. Eſſem, eſſes, eſſet. *Plur.* eſſemus, eſſetis, eſſent.
Preterper. Sin. Fuerim, fueris, fuerit. *Plur.* fuerimus, fueritis, fuerint.
Preterpl. Sing. Fuiſſem, fuiſſes, fuiſſet. *Plur.* fuiſſemus, fuiſſetis, fuiſſent.
Future, Sing. Fuero, fueris, fuerit. *Plur.* fueri-mus, fueritis, fuerint.

The INFINITIVE MOOD.

Preſ. and *Preterimperf.* Eſſe, *to be.*
Preterp. and *Preterplu.* Fuiſſe, *to have* or *had been.*
Future Tenſe, Fore, vel futurum eſſe, *that he would,* or *ſhould be.*

The Paſſive Voice.

AMOR, amaris vel amare, amatus ſum vel fui, amari, amatus, amandus.

Doceor, doceris vel docere, doctus ſum vel fui, docere, doctus, docendus.

Legor, legeris vel legere, lectus ſum vel fui, legi, lectus, legendus.

Audior, audiris vel audire, auditus ſum vel fui, audiri, auditus, audiendus.

The Indicative Mood.

The Preſent Tenſe.

Singular.

Amor,	*I am loved.*
*Amaris,	*thou art loved.*
Amatur,	*he is loved.*

Plural.

Amamur,	*we are loved.*
Amamini,	*ye are loved.*
Amantur,	*they are loved.*

Singular.

Doceor,	*I am taught.*
Doceris,	*thou art taught.*
Docetur,	*he is taught.*

Plural.

Docemur,	*we are taught.*
Docemini,	*ye are taught.*
Docentur,	*they are taught.*

Singular.

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* The Second Perſon Singular in this and the following Tenſes, where it ends in *ris*, is ſometimes found in Authors to end in *re*, as *amare*, &c.

Singular.

Legor,	*I am read.*
Legeris,	*thou art read.*
Legitur,	*he is read.*

Plural.

Legimur,	*we are read.*
Legimini,	*ye are read.*
Leguntur,	*they are read.*

Singular.

Audior,	*I am heard.*
Audiris,	*thou art heard.*
Auditur	*he is heard.*

Plural.

Audimur,	*we are heard.*
Audimini,	*ye are heard.*
Audiuntur,	*they are heard.*

The Preterimperfect Tenſe.

Singular.

Amabar,	*I was loved.*
Amabaris,	*thou waſt loved.*
Amabatur,	*he was loved.*

Plural.

Plural.

Amabamur,	*we were loved.*
Amabamini,	*ye were loved.*
Amabantur,	*they were loved.*

Singular.

Docebar,	*I was taught.*
Docebaris,	*thou waſt taught.*
Docebatur,	*he was taught.*

Plural.

Docebamur,	*we were taught.*
Docebamini,	*ye were taught.*
Docebantur,	*they were taught.*

Singular.

Legebar,	*I was read.*
Legebaris,	*thou waſt read.*
Legebatur,	*he was read.*

Plural.

Legebamur,	*we were read.*
Legebamini,	*ye were read.*
Legebantur,	*they were read.*

Singular.

Audiebar,	*I was heard.*
Audiebaris,	*thou waſt heard.*
Audiebatur,	*he was heard.*

Plural.

Plural.

Audiebamur,	*we were heard.*
Audiebamini,	*ye were heard.*
Audiebantur,	*they were heard.*

The Preterperfect Tenſe.

Singular.

Amatus ſum vel fui,	*I have been loved.*
Amatus es vel fuiſti,	*thou haſt been loved.*
Amatus eſt vel fuit,	*he hath been loved.*

Plural.

Amati ſumus vel fuimus,	*we have been loved.*
Amati eſtis vel fuiſtis,	*ye have been loved.*
Amati ſunt fuerunt vel fuere,	*they have been loved.*

Singular.

Doctus ſum vel fui,	*I have been taught,*
Doctus es vel fuiſti,	*thou haſt been taught.*
Doctus est vel fuit,	*he hath been taught.*

Plural.

Docti ſumus vel fuimus,	*we have been taught.*
Docti eſtis vel fuiſtis,	*ye have been taught.*
Docti ſunt fuerunt vel fuere,	*they have been taught.*

Singular.

Singular.

Lectus ſum vel fui,	*I have been read.*
Lectus es vel fuiſti,	*thou haſt been read.*
Lectus eſt vel fuit,	*he hath been read.*

Plural.

Lecti ſumus vel fuimus,	*we have been read.*
Lecti eſtis vel fuiſtis,	*ye have been read.*
Lecti ſunt fuerunt vel fuere,	*they have been read.*

Singular.

Auditus ſum vel fui,	*I have been heard.*
Auditus es vel fuiſti,	*thou haſt been heard.*
Auditus eſt vel fuit,	*he hath been heard.*

Plural.

Auditi ſumus vel fuimus,	*we have been heard.*
Auditi eſtis vel fuiſtis,	*ye have been heard.*
Auditi ſunt fuerunt vel fuere,	*they have been heard.*

The Preterpluperfect Tenſe.

Singular.

Amatus eram vel fueram,	*I had been loved.*
Amatus eras vel fueras,	*thou hadſt been loved.*
Amatus erat vel fuerat,	*he had been loved.*

Plural.

Plural.

Amati eramus vel fueramus,	*we had been loved.*
Amati eratis vel fueratis,	*ye had been loved.*
Amati erant vel fuerant,	*they had been loved.*

Singular.

Doctus eram vel fueram,	*I had been taught,*
Doctus eras vel fueras,	*thou hadſt been taught.*
Doctus erat vel fuerat,	*he had been taught.*

Plural.

Docti eramus vel fueramus,	*we had been taught.*
Docti eratis vel fueratis,	*ye had been taught.*
Docti erant vel fuerant,	*they had been taught.*

Singular.

Lectus eram vel fueram,	*I had been read.*
Lectus eras vel fueras,	*thou hadſt been read.*
Lectus erat vel fuerat,	*he had been read.*

Plural.

Lecti eramus vel fueramus,	*we had been read.*
Lecti eratis vel fueratis,	*ye had been read.*
Lecti erant vel fuerant,	*they had been read.*

Singular.

Auditus eram vel fueram,	*I had been heard.*
Auditus eras vel fueras,	*thou hadſt been heard.*
Auditus erat vel fuerat,	*he had been heard.*

Plural.

Plural.

Auditi eramus vel fueramus,	*we had been heard.*
Auditi eratis vel fueratis,	*ye had been heard.*
Auditi erant vel fuerant,	*they had been heard.*

The Future Tenſe.

Singular.

Amabor,	*I ſhall*, or *will be loved.*
Amaberis,	*thou ſhalt*, or *wilt be loved.*
Amabitur,	*he ſhall*, or *will be loved.*

Plural.

Amabimur,	*we ſhall*, or *will be loved.*
Amabimini,	*ye ſhall*, or *will be loved.*
Amabuntur,	*they ſhall*, or *will be loved.*

Singular.

Docebor,	*I ſhall*, or *will be taught.*
Doceberis,	*thou ſhalt*, or *wilt be taught*
Docebitur,	*he ſhall*, or *will be taught.*

Plural.

Plural.

Docebimur,	*we ſhall*, or *will be taught.*
Docebimini,	*ye ſhall*, or *will be taught.*
Docebuntur,	*they ſhall*, or *will be taught*

Singular.

Legar,	*I ſhall*, or *will be read.*
Legeris,	*thou ſhalt*, or *wilt be read.*
Legetur,	*he ſhall*, or *will be read.*

Plural.

Legemur,	*we ſhall*, or *will be read.*
Legemini,	*ye ſhall*, or *will be read.*
Legentur,	*they ſhall*, or *will be read.*

Singular.

Audiar,	*I ſhall*, or *will be heard.*
Audieris,	*thou ſhalt*, or *wilt be heard*
Audietur,	*he ſhall*, or *will be heard.*

Plural.

Audiemur,	*we ſhall*, or *will be heard.*
Audiemini,	*ye ſhall*, or *will be heard.*
Audientur,	*they ſhall*, or *will be heard.*

The IMPERATIVE MOOD.

Singular.

2 Amare amator,	*be thou loved.*
3 Ametur amator,	*let him be loved.*

Plural.

1 Amemur,	*let us be loved.*
2 Amamini amaminor,	*be ye loved.*
3 Amentur amantor,	*let them be loved.*

Singular.

2 Docere docetor,	*be thou taught.*
3 Doceatur docetor,	*let him be taught.*

Plural.

1 Doceamur,	*let us be taught.*
2 Docemini doceminor,	*be ye taught.*
3 Doceantur docentor,	*let them be taught.*

Singular.

2 Legere legitor,	*be thou read.*
3 Legatur legitor,	*let him be read.*

Plural.

1 Legamur,	*let us be read.*
2 Legimini legiminor,	*be ye read.*
3 Legantur leguntor,	*let them be read.*

Singular.

Singular.

2 Audire auditor, *be thou heard.*
3 Audiatur auditor, *let him be heard.*

Plural.

1 Audiamur, *let us be heard.*
2 Audimini audiminor, *be ye heard.*
3 Audiantur audiuntor, *let them be heard.*

The SUBJUNCTIVE MOOD.

Preſent Tenſe.

Singular. { Amer, Docear, Legar, Audiar, } eris, etur. *Plur.* emur, emini, entur.

Singular. { Amarer, Docerer, Legerer, Audirer, } eris, etur. *Plur.* emur, emini, entur

The Preterperfect Tenſe.

Singular.

Amatus, Doctus, Lectus, Auditus, } ſim vel fuerim, tus ſis vel fueris, tus ſit vel fuerit. *Plur.* ti ſimus vel fuerimus, ti ſitis vel fueritis, ti ſint vel fuerint.

The Preterpluperfect Tenſe.

Singular.

Amatus, Doctus, Lectus, Auditus, } eſſem vel fuiſſem, tus eſſes vel fuiſſes, tus eſſet vel fuiſſet. *Plur.* ti eſſemus, vel fuiſſemus, ti eſſetis vel fuiſſetis, ti eſſent vel fuiſſent.

The Future Tenſe.

Singular.

Amatus, Doctus, Lectus, Auditus, } ero vel fuero, tus eris vel fueris, tus erit vel fuerit. *Plur.* ti erimus vel fuerimus, ti eritis vel fueritis, ti erunt, vel fuerint.

The Infinitive Mood.

Preſent and Preterimperfect Tenſe.

Amari,	*to be loved.*
Doceri,	*to be taught.*
Legi,	*to be read.*
Audiri,	*to be heard.*

Pre-

Preterperfect and Preterpluperfect Tenſe.

Amatum eſſe, vel fuiſſe, *that he was*, or *had been loved.*
Doctum eſſe, vel fuiſſe, *that he was*, or *had been taught.*
Lectum eſſe, vel fuiſſe, *that he was*, or *had been read.*
Auditum eſſe, vel fuiſſe, *that he was*, or *had been heard.*

The Future Tenſe.

Amatum iri, vel amandum eſſe, } *that he ſhould*, or *would be loved.*
Doctum iri, vel docendum eſſe, } *that he ſhould*, or *would be taught.*
Lectum iri, vel legendum eſſe, } *that he ſhould*, or *would be read.*
Auditum iri, vel audiendum eſſe, } *that he ſhould*, or *would be heard.*

PARTICIPLES PASSIVE.

Of the Preterperfect Tenſe.

Amatus, *loved*, or *being loved.*
Doctus, *taught*, or *being taught.*
Lectus, *read*, or *being read.*
Auditus, *heard*, or *being heard.*

Of the Future Tenſe.

Amandus, *to be loved.*
Docendus, *to be taught.*
Legendus, *to be read.*
Audiendus, *to be heard.*

IRREGULAR VERBS.

Poſſum, potes, potui, poſſe, potens.
Volo, vis, volui, volens.
Nolo, nonvis, nolui, nolens.
Malo, mavis, malui, malens.
Edo, edis vel es, edere vel eſſe, edens.
Fio, fis, factus ſum vel fui, fieri, factus, faciendus.
Fero, fers, tuli, ferre, ferens, laturus.
Ferror, ferris vel ferre, latus ſum vel fui, ferri, latus, ferendus.

The INDICATIVE MOOD.

The Preſent Tenſe.

Singular.	*Plural.*
Poſſum, potes, poteſt.	Poſſumus, poteſtis, poſſunt.
Volo, vis, vult.	Volumus, vultis, volunt.
Nolo, nonvis, nonvult.	Nolumus, nonvultis, nolunt
Malo, mavis, mavult.	Malumus, mavultis, malunt
Edo, edisvel es, edit vel eſt	Edimus, editis vel eſtis, edunt
Fio, fis, fit.	Fimus, fitis, fiunt.
Fero, fers, fert.	Ferimus, fertis, ferunt.
Feror, ferris, vel ferre, fertur.	Ferimur, ferimini, feruntur.

Preter-

The Preterimperfect Tenſe.

Singular.

Poteram,
Volebam,
Nolebam,
Malebam, as, at. *Plur.* amus, atis, ant.
Edebam,
Fiebam,
Ferebam,
Ferebar, baris vel bare, batur. *Pl.* bamur, [bamini, bantur.

Preterperfect Tenſe.

Singular.

Potui,
Volui,
Nolui,
Malui, iſti, it. *Plur.* imus, iſtis, erunt [vel ere.
Edi,
Tuli,

Factus,
Latus, ſum vel fui, tus es vel fuiſti, tus eſt vel fuit. *Plur.* ti ſumus vel fuimus, ti eſtis vel fuiſtis, ti ſunt fuerunt vel fuere.

Preter-

The Preterpluperfect Tenſe.

Singular.

Potueram,
Volueram,
Nolueram,
Malueram,
Ederam,
Tuleram, } ras, rat. *Pl.* ramus, ratis, rant.

Factus,
Latus, } eram vel fueram, tus eras vel fueras, tus erat vel fuerat. *Pl.* ti eramus vel fueramus, ti eratis vel fueratis, ti erant vel fuerant.

The Future Tenſe.

Singular.

Potero, eris, erit. *Plur.* erimus, eritis, erunt.

Volam,
Nolam,
Malam,
Edam,
Fiam,
Feram, } es, et. *Plur.* emus, etis, ent.

Ferar, eris vel ere, etur. *Pl.* emur, emini, entur.

The Imperative Mood.

Singular.	*Plural.*
Noli, nolito.	Nolite, nolitote.
Es, eſto, Ede, edito, } edat, eſto, edito.	Edamus, } edite, eſte, eſtote, edi- } edant. edunto.
Fito, } fiat, fito.	Fiamus, } fite, [tote. fitote. } fiant, fiunto.
Fer, Ferto, } ferat, ferto.	Feramus, } ferte, fertote. } ferant, ferunto.
Ferre, Fertor, } feratur, fertor.	Feramur. } ferimini, feriminor, } ferantur, feruntor.

The

The SUBJUNCTIVE MOOD.

The Preſent Tenſe.

Singular.

Poſſim,
Velim,
Nolim,
Malim, } is, it. *Plur.* imus, itis, int.

Edam,
Fiam,
Feram, } as, at. *Plur.* amus, atis, ant.

Ferar, aris vel are, atur. *Pl.* amur, amini, antur.

The Preterimperfect Tenſe.

Singular.

Poſſem,
Vellem,
Nollem,
Mallem,
Ederem, *vel* } es, et. *Plur.* emus, etis, ent.
Eſſem,
Fierem,
Ferrem,

Ferrer, eris vel ere, etur. *Plur.* emur, emini, entur.

Pre-

The Preterperfect Tenſe.

Singular.

Potuerim,
Voluerim,
Noluerim,
Malu[illegible]erim,
Ederim,
Tulerim,
} is, it. *Plur.* imus, itis, int.

Factus,
Latus,
} ſim vel fuerim, tus ſis vel fueris, tus ſit vel fuerit. *Plur.* ti ſimus vel fuerimus, ti ſitis vel fueritis, ti ſint vel fuerint.

The Preterpluperfect Tenſe.

Singular.

Potuiſſem,
Voluiſſem,
Noluiſſem,
Maluiſſem,
Ediſſem,
Tuliſſem,
} es, et. *Plur.* emus, etis, ent.

Factus,
Latus,
} eſſem vel fuiſſem, tus eſſes vel fuiſſes, tus eſſet vel fuiſſet. *Pl.* ti eſſemus vel fuiſſemus, ti eſſetis vel fuiſſetis, ti eſſent vel fuiſſent.

The

The Future Tenſe.

Singular.

Potuero,
Voluero,
Noluero,
Maluero,
Edero,
Tulero,
} is, it. *Plur.* imus, itis, int.

Factus,
Latus,
} ero vel fuero, tus eris vel fueris, tus erit vel fuerit. *Plur.* ti erimus vel fuerimus, ti eritis vel fueritis, ti erunt vel fuerint.

The INFINITIVE MOOD.

Preſent and Preterimperfect Tenſe.

Poſſe,
Velle,
Nolle,
Malle,
Edere vel eſſe,
Ferre,
Fieri,
Ferri,

Preterperfect and Preterpluperfect Tenſe.

Potuiſſe,
Voluiſſe,
Noluiſſe,
Maluiſſe,
Ediſſe,
Tuliſſe,
Factum eſſe vel fuiſſe.
Latum eſſe vel fuiſſe.

The Future Tenſe.

Eſurum eſſe,
Laturum eſſe,
} Factum iri vel faciendum eſſe.
} Latum iri vel ferendum eſſe.

Eo and *queo* make *ibam* and *quibam* in the Preterimperfect Tenſe of the Indicative Mood, and *ibo* and *quibo* in the Future.

DEFEC-

DEFECTIVE VERBS.

Preſent, Indic. Aio, ais, ait. *Plur.* aiunt.

Preterimperf. Aiebam, aiebas, aiebat. *Pl.* aiebamus, aiebatis, aiebant. *Imperative,* ai.

Preſent, Subjunctive. Aias, aïat. *Plur.* aiamus, aiant.

Participle of the Preſent Tenſe. Aiens.

Preſent Tenſe, Subjunctive. Auſim, auſis, auſit. *Plur.* auſint.

Future, Indicative. Salvebis. *Imperative.* ſalve, ſalveto. *Pl.* ſalvete, ſalvetote. *Infinitive.* ſalvere.

Imperative. Ave, aveto. *Plur.* avete, avetote. *Infinitive.* avere.

Imperative. Cedo. *Plur.* cedite.

Future, Faxo vel faxim, faxis, faxit. *Pl.* faxint.

Preterimp. Subjunctive. Forem, fores, foret. *Pl.* forent. *Infinitive.* fore.

Preſent, Indicative. Quæſo. *Plur.* quæſumus.

Preſent, Indicative. Infit. *Plur.* infiunt.

Preſent, Indicative. Inquio vel inquam, inquis, inquit. *Plur.* inquimus, inquiunt.

Preterperfect. Inquiſti, inquit.

Future. Inquies, inquiet.

Imperative. Inque, inquito.

Preſent, Subjunct. Inquiat. *Participle.* inquiens.

Future, Indicative. Valebis. *Imperative.* vale, valeto. *Pl.* valete, valetote. *Infinitive.* valere.

Odi, cæpi, memini, want the Preſent and Preterimperfect Tenſe in all the Moods, and the Future too in the Indicative. The two firſt likewiſe, *odi* and *cæpi,* want the Imperative Mood. But *memini* forms *memento.* Plur. *mementote.*

Beſides

Beſides the Verbs hitherto treated of, there is another Sort called *Impersonal*, being uſed only in the Third Perſon Singular; ſuch as *Pœnitet*, *Tædet*, *Pudet*, *Piget*.

RULES for the Formation of the Preterperfect Tenſe of Simple Verbs in the Active Voice.

Verbs of the Firſt Conjugation form the Preterperfect Tenſe by changing *o* into *avi*, as *amo amavi*.

Verbs of the Second Conjugation form the Preterperfect Tenſe by changing *eo* into *ui*, as *doceo docui*.

But thoſe that end in *geo*, with *l* or *r* before it, make the Preterperfect Tenſe by changing *geo* into *ſi*, as *indulgeo indulſi*, *urgeo urſi*.

And ſuch as end in *veo* make the Preterperfect Tenſe by changing *veo* into *vi*, as *ferveo fervi*.

Verbs of the Third Conjugation, ending in *bo*, *co*, *do*, *ſo*, *to*, *vo*, or *uo*, make the Preterperfect Tenſe by changing *o* into *i*, as *bibo*, *bibi*, &c.

But thoſe that end in *go*, *ho*, *quo*, or *cto*, form the Preterperfect Tenſe by changing thoſe Syllables into *xi*, as *jungo junxi*.

Verbs ending in *io* form the Preterperfect Tenſe by taking away *o*, as *fodio fodi*.

Verbs ending in *lo* or *mo* form the Preterperfect Tenſe by changing *o* into *ui*, as *colo colui*.

Verbs ending in *no*, *ro*, or *ſco*, form the Preterperfect Tenſe by changing thoſe Syllables into *vi*, as *fino ſivi*.

Verbs ending in *po* make the Preterperfect Tenſe by changing *po* into *pſi*, as *carpo carpſi.*

Verbs of the Fourth Conjugation form the Preterperfect Tenſe by changing *o* into *ivi*, as *audio audivi.*

Verbs excepted from the foregoing Rules, together with ſuch as want the Preterperfect Tenſe, here follow in Alphabetical Order.

A

3 Accerſo accerſivi.
3 Ago egi.
3 Adveſperaſco.
3 Ægreſco.
4 Amicio, ui, ivi, *or* ixi.
3 Arceſſo arceſſivi.
2 Ardeo arſi.
3 Aſſero aſſerui.
2 Audeo auſus ſum.
2 Aveo.

B

3 Batuo.
1 Bito.

C

3 Cado cecidi.
3 Cædo cecidi.
3 Caleſco calui.
2 Calveo.
3 Calveſco.
4 Cambio, ivi, pſi.
2 Caneo canui.
3 Cano cecini.
3 Capeſſo ſi, *or* ſivi.
3 Capio cepi.
3 Cedo ceſſi.
3 Cerno crevi.
3 Cieo civi.
3 Clango.
3 Claudo clauſi.
3 Clavo.
3 Cludo cluſi.
2 Clueo.
3 Cluo.
3 Como compſi.
3 Compeſco.
2 Condenſeo.
3 Coquo coxi.
3 Corneſco.
3 Corriſco.
3 Craſſeſco.
3 Credo credidi.
1 Crepo crepui.
1 Cubo cubui,
3 Cumbo cubui.
3 Cupio cupivi.
3 Curro cucurri.

D

3 Decanteſco.
3 Defrugo.
3 Dego degi.
3 Demo demſi.
2 Denſeo.
3 Dico dixi.
3 Dido dididi.
3 Diſco didici.
3 Diſpaleſco.
3 Diſtinguo diſtinxi.
3 Divido diviſi.
3 Diteſco.
1 Do dedi.
1 Domo domui.
3 Duco duxi.
2 Dulceo.
3 Dulceſco.
3 Dureſco durui.

E

3 Egeſco egui.
3 Emo emi.
4 Eo ivi.

F

3 Faceſſo ſi *or* ſivi.
3 Facio feci.
3 Fallo fefelli.
4 Farcio farſi.
3 Fartiſco.
4 Ferio.
3 Fermenteſco.
3 Fero tuli.
2 Ferveo fervi.
3 Fido fiſus ſum.
3 Findo fidi.
4 Fio factus ſum.
2 Flaveo.
3 Flaveſco.
3 Flammeſco.
2 Fleo flevi.
3 Fluo fluxi.
3 Frango fregi.
1 Frico avi *or* ui.
2 Frigeo.
3 Frigo.
3 Fruticeſco.
4 Fulcio fulſi.
3 Fundo fudi.
3 Furo.

G

2 Gaudeo gaviſus ſum.
3 Gero geſſi.
4 Geſtio.
3 Gigno genui.
2 Glabreo.
3 Gliſco.
3 Glubo.
3 Grandeſco.
3 Graviſco.
3 Gruo.

H

2 Hæreo hæſi.
2 Hebeo.
3 Hebeſco.
4 Haurio hauſi.

3 Hebeteſco.
3 Herbaſco.
3 Hiſco.
2 Humeo.

I

3 Jacio jeci.
3 Igneſco.
3 Inceſſo ſi *or* ſivi.
3 Ingraveſco.
3 Inſoleſco.
3 Intelligo intellexi.
2 Jubeo juſſi.
1 Juvo juvi.
4 Juveneſco.

L

3 Labaſco.
3 Laceſſo laceſſivi.
3 Lacteſco.
3 Lædo læſi.
3 Lapideſco.
1 Lavo lavi.
3 Lego legi.
3 Lenteſco.
2 Leo levi.
3 Lino livi *or* levi.
3 Linquo liqui.
2 Liveo.
3 Liveſco.
2 Luceo luxi.
3 Ludo luſi.
2 Lugeo luxi.
3 Luo lui.

M

2 Maneo manſi.
3 Marceſco.
3 Maſculeſco.
3 Meio minxi.
3 Mergo merſi.
3 Meto meſſui.
1 Mico micui.
3 Miteſco.
3 Mitto miſi.
2 Mœreo.
2 Mordeo momordi.
3 Muceſco.
2 Mulgeo ſi *or* xi.

N

1 Neco necui.
3 Necto nexui.
3 Negligo neglexi.
2 Neo nevi.
3 Ningo.
3 Nubo nupſi.

O

2 Oboleo ui *or* evi.
3 Obſiſto.

P

3 Pago pepigi.
3 Pango xi pegi pepigi.
3 Parco peperci parſi.
3 Pario peperi.
2 Pareo.
3 Pecto exi *or* exui.

3 Pedo

3 Pedo pepedi.
3 Pellicio pellexi.
2 Pello pepuli.
2 Pendeo pependi.
2 Pendo pependi.
3 Peto petivi.
3 Pinſo pinſui pinſi.
3 Pingueſco.
3 Plaudo plauſi.
2 Pleo plevi.
1 Plico avi *or* ui.
3 Plumeſco.
3 Pollincio pollinxi.
3 Pono poſui.
3 Poſſum potui.
3 Poſco popoſci.
2 Prandeo pranſus ſum.
3 Premo preſſi.
3 Promo prompſi.
3 Prodigo prodegi.
3 Pſallo pſalli.
3 Pubeſco.
3 Pungo pupugi.

Q

3 Quæro quæſivi.
3 Quatio quaſſi.
3 Queo quivi.
3 Quiniſco.

R

3 Rado raſi.
3 Rapio rapui
4 Raucio rauſi.
3 Refello.
2 Rideo riſi.
3 Rodo roſi.
3 Rudo ruſi.
3 Rufeſco.
3 Rumpo rupi.

S

4 Salio ui *or* ivi.
4 Sancio ivi *or* xi.
3 Sapio ui *or* ivi.
4 Sarcio ſarſi.
3 Satago ſategi.
2 Scabeo.
3 Scabo.
3 Scindo ſcidi.
3 Scribo ſcripſi.
1 Seco ſecui.
2 Sedeo ſedi.
4 Senſio ſenſi.
4 Sepio ivi *or* pſi.
3 Sereſco.
3 Sero ſerui.
3 Sido ſedi.
3 Siſto ſtiti.
2 Soleo ſolitus ſum.
3 Solideſco.
3 Sorbeo ui *or* pſi.
3 Sordeſco.
3 Spargo ſparſi.
3 Specio ſpexi.
3 Sperno ſprevi.
2 Spondeo ſpoſpondi.
1 Sto ſteti.
3 Strepo ſtrepui.
3 Strideo ſtridi.

3 Sterno ſtravi.
3 Sterto ſtertui.
3 Struo ſtrūxi.
2 Suadeo ſuaſi.
3 Sumo ſumpſi.
3 Surgo ſurrexi.

T

3 Tango tetigi.
3 Temno tempſi.
3 Tendo tetendi.
3 Tenereſco.
3 Tergo terſi.
3 Tero trivi.
3 Texo textui.
3 Tollo ſuſtuli.
2 Tondeo totondi.
1 Tono tonui.
2 Torqueo torſi.
3 Trudo truſi.
3 Tundo tutudi.
3 Turgeſco.

V

3 Vado vaſi.
3 Vello velli *or* vulſi.
4 Venio veni.
3 Verro verri.
1 Veto vetui.
2 Video vidi.
2 Vieo vievi.
4 Vincio vinxi.
2 Vereo.
3 Vivo vixi.
3 Uro uſſi.
3 Uveſco.

Verbs of the *Active* Voice Intranſitive or Neuter form no *Paſſive* Voice except that they are uſed ſometimes in the Third Perſon Singular, as *vivitur* i. e. *ab hominibus*, Men live.

Verbs of the *Paſſive* Voice form no Preterperfect Tenſe, but, inſtead thereof, is uſed a Participle of the Preterperfect Tenſe with the Verb *ſum*, as *amatus ſum vel fui*, I was or have been loved.

RULES for Forming the Participle of the Preterperfect Tenſe.

The Participle of the Preterperfect Tenſe is formed from the Preterperfect Tenſe of the *Active* by

by changing the Termination according to the following Rules.

The TERMINATIONS.

Ci, gi, qui, xi, are changed in *ctus,* as *vici, victus.*

Di, li, ri, ſi, ti, are changed in *ſus,* as *vidi viſus.*

Mi, ni, pi, change *i* into *tus,* as *emi emptus.*

Pſi is changed into *tus,* as *ſcripſi ſcriptus.*

Vi is changed into *tus,* as *livi litus.*

Ui is changed into *itus,* as *domui domitus.*

Exceptions from the Rules above here follow in Alphabetical Order.

A

3 Agor actus
3 Alor alitus altus
4 Amicior amictus
3 Apiſcor aptus
3 Aſſeror aſſertus

C

3 Cædor cæſus
3 Capior captus
2 Cieor citus
3 Color cultus
3 Comminiſcor entus
3 Conſultor conſultus
3 Credor creditus

D

3 Didor diditus
1 Dor datus
2 Doceor doctus

E

3 Expergiſcor experrectus
4 Experior expertus

F

3 Fallor falſus
3 Farcior fartus
2 Fateor faſſus
3 Feror

3 Feror latus
3 Findor fiſſus
3 Fingor fictus
3 Fodior foſſus
3 Frangor fractus
1 Fricor frictus
3 Fruor fructus fruitus
3 Fungor functus

G

3 Geror geſtus
3 Gradior greſſus

H

4 Haurior hauſtus

I

3 Jacior jactus
3 Iraſcor iratus

L

3 Labor lapſus
1 Lavor lautus lavatus
2 Liceor licitus
3 Loquor locutus

M

2 Medeor
1 Meditor meditatus
2 Mereor meritus
4 Metior meſſus
3 Metuor
2 Miſceor miſtus mixtus
2 Miſereor miſertus
3 Mittor miſſus
3 Morior mortuus

N

3 Nanſciſcor nactus
3 Naſcor natus
3 Nector nexus
3 Nitor niſus nixus

O

3 Obliviſcor oblitus
4 Opperior oppertus operitus
4 Ordior orditus orſus
3 Orior ortus

P

3 Paciſcor pactus
3 Pandor paſſus
3 Pangor pactus
3 Paſcor paſtus
3 Patior paſſus
3 Pector pexus
3 Pellor pulſus
3 Pingor pictus
3 Pinſor piſtus
3 Pleor pletus
3 Poſcor
3 Proficiſcor profectus

Q

3 Queror queſtus

R

3 Rapior raptus
3 Refellor
3 Reminiſcor
2 Reor ratus
2 Rideor riſus

S

4 Sancior ſancitus ſanctus
4 Sarcior ſartus
3 Scindor ſciſſus
1 Secor ſectus
4 Sentior
4 Sepelior ſepultus
3 Sequor ſecutus
3 Seror ſatus
3 Sinor ſitus
3 Solvor ſolutus

T

3 Tangor tactus
2 Teneor tentus
2 Timeor
3 Tollor ſublatus
2 Terreor toſtus
2 Tueor tutus tuitus

V

3 Vellor vulſus
3 Verror verſus
2 Vereor veritus
3 Veſcor
3 Ulſciſcor ultus
3 Volvor volutus
2 Urgeor
3 Uror uſtus
3 Utor uſus

Compound Verbs form their Preterperfect Tenſes and Participles of the Preterperfect Tenſe as the Simples.

But the doubling of Letters in the Preterperfect Tenſe of a Simple Verb is not retained in the Preterperfect Tenſe of the Compound, as the Simple Verb *ſpondeo* makes *ſpoſpondi*, by doubling the firſt Three Letters *ſpo*, but *reſpondeo* makes *reſpondi* without the doubling.

Except *accurro*, *decurro*, *excurro*, *præcurro*, *procurro*, *repungo*, and the Compounds of *do*, *diſco*, *poſco*, *ſto*, whereof the Compounds of *do*, of the Third

Third Conjugation make the Preterperfect Tenſe end in *didi*, and thoſe of *ſto* in *ſtiti*, as *condo condidi*, &c.

Verbs compounded with *plico* and *ſub*, or a Noun, form *plicavi*; but other Compounds thereof form the Preterperfect Tenſe in *avi* or *ui*.

The Compounds of *oleo* too form *olevi*, except *redoleo* and *ſuboleo* which form as the Example.

The few Supines that are in the Latin Tongue are formed from the Participle of the Preterperfect Tenſe, the firſt of them by changing the Termination *us* into *um*, and the latter by taking away *s*, thus from the Participle *auditus* are formed the two Supines *auditum* and *auditu*.

CHAP.

CHAP. VI.

Of the Indeclinable Parts of Speech,

ADVERB, | PREPOSITION,
CONJUNCTION, | INTERJECTION.

THE Nature and Uſe of *Adverbs* are treated of in the Diſſertation after this Grammar. There is indeed but little to be ſaid of them, and all worth taking Notice of here is, that

Some Adverbs are found to govern ſometimes a Genitive caſe, viz. theſe denoting Place, *eo*, *huc*, *longe*, *nuſquam*, *quo*, *ubi*, *ubinam*, *ubivis*. Theſe denoting Time, *interea*, *pridie*, *poſtridie*, *tum*, *tunc*. Theſe denoting Quality, *affatim*, *abunde*, *parum*, *ſatis*, though theſe three laſt are by many looked upon to be rather *Adjectives* than *Adverbs*.

A *Conjunction* is a Part of Speech uſed to connect ſingle Words or the Clauſes of a Period together. Some of which may have indifferently an *Indicative* or *Subjunctive* Mood of the Verb that follows them, of which Sort are *cum*, *donec* for quouſque, *etiamſi*, *etſi*, *tametſi*, *licet*, *ni*, *niſi*, *quam*, *quamdiu*, *quamquam*, *quamvis*, *poſteaquam*, *poſtquam*, *priuſquam*, *quia*, *quippe*, with *qui* annexed, *quoad* for *quamdiu*, *quod*, *ſi*, *ſicut*, *ſimul-ac*, *ſimul-atque*, *ſiquidem*, *ubi*, *ut*, *utcunque*.

Some

Some Conjunctions require a *Subjunctive* only, viz. *ceu*, *cum* for *quamvis*, *quandoquidem*, or *quoniam*, *dum* for *donec*, *haud ſecus ac ſi*, *perinde ac ſi*, *quaſi*, *tanquam*.

Prepoſitions are treated of in the next Chapter of the Syntax, and Diſſertation, ſufficiently, and therefore I need not treat of them here.

An *Interjection* is a Word, the Utterance whereof is expreſſive of ſome Paſſion or ſtrong Affection in the Mind of him that utters it, as *heu*, alas! is expreſſive of Sorrow or Pity, *O* of Joy, *&c.* All that is remarkable of *Interjections* is, that

O governs a Nominative, Accuſative, or Vocative, *heu* and *pro* a Nominative, and *hei* and *væ* a Dative.

THE SYNTAX; OR, RULES FOR THE TRANSLATING OF ENGLISH into LATIN.

CHAP. VII.

The SYNTAX, &c.

I.

The Verb muſt agree with its Nominative Caſe in Number and Perſon *.

II.

The Adjective muſt agree with its † Subſtantive in Number, Caſe, and Gender.

The Way to good Manners is never too late:
Nunquam ſera eſt ad bonos mores via.
No Body is wiſe at all Hours:
Nemo mortalium omnibus horis ſapit.
Fortune is never good with a Continuance.
Fortuna nunquam perpetuo eſt bona.

* All Nouns are the Third Perſon except *ego* and *tu*.

† *Subſtantive* is but another Name for a Noun.----Note, That when the Subſtantive to an Adjective is *Thing*, the Adjective is uſually put in the Neuter Gender, and nothing is made in Latin for *Thing*, and then the Adjective is ſaid to be put *Abſolutely* or *Subſtantively*.

III.

* A Relative Adjective agrees with a Subſtantive foregoing, called its Antecedent, in Number, Gender, and Perſon, which, if there be no other, is the Nominative Caſe to the Verb, but if there be, is governed of it, or of ſome other Word in the ſame Sentence.

There is no Animal ſo dreadful, in which, when Anger has ſeized it, there does not appear a new Addition of Fierceneſs.

Nullum eſt animal tam horrendum, in quo non appareat, ubi ira invaſit, nova feritatis acceſſio.

Behold the Foundations of the moſt noble Cities, ſcarce diſcernable, theſe Anger demoliſhed.

Aſpice nobiliſſimarum civitatum fundamenta, vix notabilia, has ira dejecit.

Happy is the Man whom other Men's Misfortunes make wary.

Felix quem faciunt aliena pericula cautum.

That Man is a miſerable Wretch who admires Money.

Miſer eſt qui nummos admiratur.

IV.

---

* Interrogatives follow this Rule of the Relative.

IV.

Two or more Subſtantives Singular have uſually a Verb or Adjective Plural; and, if they be of different Perſons or Genders, the Verb or Adjective muſt be the * moſt worthy.

I and thou are in Safety.
Ego et tu in tuto ſumus.
Alexander and Julius Cæſar were great Commanders.
Alexander et Julius Cæſar erant præſtantiſſimi duces.
Thou and thy Father are in Danger:
Tu et pater periclitamini.
Julius Cæſar and Oliver Cromwell were very wicked Fellows.
Julius Cæſar et Oliverus Cromwellus erant ſceleratiſſimi.
Socrates and Cato were very wiſe:
Socrates et Cato erant ſapientiſſimi.
My Father and Mother were very pious.
Pater et Mater erant valde pii.

* Of Perſons, the Firſt is more worthy than the Second, and the Second than the Third. And of Genders, the Maſculine is more worthy than the Feminine. But if the Subſtantives, either all or ſome, ſignify Things inanimate, or without Life, the Adjective is the Neuter Plural commonly.

V.

When an * Infinitive Mood or a Sentence is the † Subject of a Verb, or put inſtead of a Subſtantive to an Adjective, the Verb is the Third Perſon Singular, and the Adjective the Neuter Gender.

It is more dangerous to be feared that deſpiſed.
Periculoſius eſt timeri quam deſpici.
To riſe betimes in the Morning is very wholeſome.
Diluculo ſurgere ſaluberrimum eſt.
To know much is the moſt pleaſant Life.
Multum ſcire vita eſt jucundiſſima.
In ſome Caſes it is better to be deceived than to be diffident.
In quibuſdam rebus ſatius eſt decipi quam diffidere.
It is oftentimes better to take no Notice of an Injury than to revenge it.
Sæpe ſatius eſt injuriam diſſimulare quam ulciſci.

VI.

---

* *To* before a Verb is uſually a Sign of the Infinitive Mood; and the latter of two Verbs without a Nominative Caſe before it, though it have not the Sign *to* before it, is rendered by the Infinitive.

† The Nominative Caſe to a Verb, or whatever ſtands in the room thereof, is called by Grammarians the *Subject* of the Verb.

VI.

Verbs Tranſitive govern an * Accuſative Caſe.

It is oftentimes ſo far from being expedient to revenge an Injury, that it is not expedient to own it.

Sæpe adeo injuriam vindicare non expedit, ut ne fatere quidem expediat.

He muſt fear many, whom many fear.

Neceſſe eſt multos timeat, quem multi timent.

Exceſſive Pleaſures corrupt both Body and Mind.

Nimiæ voluptates animum ſimul et corpus corrumpunt.

Proſperity does not elevate a wiſe man, nor Adverſity deject him.

Nec ſecunda ſapientem evehunt, nec adverſa demittunt.

VII.

Sum, forem, fio, exiſto, Verbs Paſſive of *calling*, and *exiſtimor, habeor, naſcor, putor, ſalutor, ſcribor, videor, &c.* have a Nominative Caſe after them; except that, in the Infinitive Mood, they have an Accuſative Caſe after them, when that Caſe goes before them.

What is Man? A crackt and brittle Veſſel.

Quid eſt homo? Quaſſum vas et fragile.

The

* The Accuſative after a Verb Tranſitive, or a Sentence in room thereof, is called by Grammarians the *Object* of the Verb.

The Rich are eſteemed Demy-Gods.
Divites ſemidei exiſtimantur.
Faith is accounted the Foundation of the Chriſtian Religion.
Fides Religionis Chriſtianæ fundamentum habetur.
Very little Men are called Dwarfs.
Perpuſilli vocantur nani.
Riches ſeem to moſt Men the chiefeſt Good.
Divitiæ pleriſque mortalibus videntur ſummum bonum.
Virtue is juſtly thought the only Way to Happineſs.
Virtus jure putatur unica ad beatam vitam via.

VIII.

The following Prepoſitions govern an Accuſative Caſe, *ad* to; *adverſum, adverſus*, againſt; *ante* before; *apud* at; *circa, circiter, circum*, about; *cis citra* on this Side; *contra* againſt; *erga* towards; *extra* without; *infra* beneath; *inter* between; *intra* within; *juxta* nigh to; *ob* for; *penes* in the Power; *per* by or through; *pone* behind; *poſt* after; *præter* beſides; *prope* near; *propter* for; *ſecundum* according to; *ſupra* above; *trans ultra* beyond; *verſus* towards; *uſque* as far as.

Life is nothing but the Way to Death.
Vita nihil aliud quam ad mortem iter eſt.

Thoſe

Thoſe Things ſhock us the moſt, that happen contrary to our Hopes and Expectations.

Ea maxime nos commovent, quæ contra ſpem expectationemque evenerunt.

Whatſoever is beſt for Man lies within the Reach of human Power.

Quicquid optimum homini eſt, extra humanam potentiam jacet.

Parents are to be loved next to God.

Secundum Deum parentes amandi ſunt.

Many Things happen betwixt the Cup and the Lip.

Multa cadunt inter calicem ſupremaque labra.

They change the Air, not their Manners, that run beyond Sea.

Cælum, non animum mutant, qui trans mare currunt.

IX.

The following Prepoſitions govern an Ablative Caſe, *a*, *ab*, *abs*, from or by; *abſque* without; * *clam* without the Privity; *coram* before, or in Preſence; *cum* with; *de* of, or about; *e*, *ex*, of or out of; *in* in; *præ* before or in Compariſon of; *pro* for; *ſine* without; *tenus* up to.

We have other Men's Vices before our Eyes; our own are behind our Backs.

Aliena vitia in oculis habemus, a tergo noſtra ſunt.

Gain

* *Clam*, *in*, ſignifying Motion, *ſub*, *ſubter*, and *ſuper*, govern likewiſe an Accuſative.

Gain with an ill Name is be called Loſs.

Damnum appellandum eſt cum mala fama lucrum.

A prating Companion upon the Road is as good as a Chariot.

Comes facundus in via pro vehiculo eſt.

There is nothing certain ſo much as for a Day.

Nihil ne in totum quidem diem certum eſt.

X.

When a Sentence * is the Subject or Object of a Verb, the Noun before the Verb in that Sentence is the Accuſative, and the Verb the Infinitive Mood.

Fools, though they do well, know not that they do well.

Stulti, ſi recte faciunt, neſciunt facere ſe recte.

It is a true Saying that Paſſion is a ſhort Madneſs.

Recte dictum eſt, iram eſſe brevem inſaniam.

They ſay that the Philoſopher Democritus never appeared abroad without laughing, ſo ridiculous did the Folly of Man appear to him.

Democritum Philoſophum aiunt nunquam ſine riſu in publico fuiſſe, uſque adeo illi hominum ſtultitia ridicula eſt viſa.

They

* Except Interrogative Sentences, and ſuch as are the Object of Verbs of *deſiring* or *entreating*, in which latter Caſe the Nominative and Subjunctive Mood are commonly uſed with the Conjunction *ut*.

They ſay that the Philoſopher Heraclitus never appeared abroad without weeping, ſo lamentable a Thing did the Madneſs of the World appear to him.

Heraclitum Philoſophum aiunt nunquam ſine fletu in publico fuiſſe, adeo lamentabilis plane res viſa eſt illi hominum inſania.

XI.

The latter of two Subſtantives * with *of* before it is the Genitive; and ſo is the Noun after Adjectives ſignifying *Deſire, Knowledge, Ignorance, Forgetting, Remembrance, Care, Fear, Guilt, Innocence,* † *Plenty, Want, Fullneſs* or *Emptineſs*. Verbals in *ax* ‡, and Adjectives put paritively §.

The

* 1. If two Subſtantives come together denoting the ſame Perſon or Thing, they are the ſame Caſe. 2. Sometimes the Noun to be the Genitive comes firſt, and then it has the Letter *s* joined to it, though Singular, with a Note of Apoſtrophe, and may be put after the other Subſtantive with *of* before it, as, *my Father's Houſe*, or, *the Houſe of my Father*. 3. Hither we may refer theſe Neuter Adjectives of Quantity put ſubſtantively, *tantum, quantum, multum, plus, plurimum, minus, paululum, hoc, id, &c.* which govern their Subſtantives in the Genitive, as *tantum malorum*, ſo much Miſchief, *multum boni*, much good.

† Adjectives ſignifying *Plenty, Want, Fullneſs*, or *Emptineſs*, govern likewiſe very often an Ablative.

‡ Verbals in *ax* are Adjectives in *ax* derived from Verbs, as *frax* from *fero*, *edax* from *edo*.

§ Adjectives put paritively are ſuch as intimate the Nouns they are applied to to be Part of ſome Number or Whole, as *Romulus primus Romanorum Regum*, Romulus firſt of the Roman Kings.

The Love of Money increaſeth as much as the Money itſelf.

Creſcit amor nummi quantum ipſa pecunia creſcit.

A King ought to be a Father of his Country.

Rex debet eſſe pater patriæ.

The Nature of Man is fond of Novelty.

Eſt natura hominum novitatis avida.

Be mindful of the Shortneſs of Life.

Memor eſto brevis ævi.

Anger is greedy of Puniſhment.

Ira avida pœnæ eſt.

An Exceſs of good Fortune is very dangerous.

Periculoſiſſima felicitatis intemperantia eſt.

Life is full of various Misfortunes.

Plena variis caſibus vita eſt.

All Places are full of Wickedneſs and Vice.

Omnia ſceleribus ac vitiis plena ſunt,

Who, but a Man void of Senſe, would refuſe Gold offered him?

Quis, niſi mentis inops, oblatum reſpuat aurum.

Paſſion is uncapable of governing itſelf, and forgetful of Decency.

Ira impotens ſui eſt, decoris oblita.

Credulity occaſions Abundance of Miſchief.

Plurimum mali credulitas facit.

There is a World of bawling about Money.

Circa pecuniam plurimum vociferationis eſt.

Time is a Conſumer of Things.

Tempus eſt edax rerum.

Julius Cæſar was very well ſkilled in the military Art.

Julius Cæſar rei militaris peritiſſimus fuit.

Young Men are unacquainted with the World.

Adoleſcentes rerum imperiti ſunt.

Tarqu'nius

Tarquinius Superbus was the laſt of the Roman Kings.

Tarquinius Superbus ultimus Romanorum regum fuit.

Julius Cæſar was the firſt of the Roman Emperors.

Julius Cæſar primus Romanorum imperatorum fuit.

As much Money as a Man has in his Cheſt, ſo much credit has he.

Quantum quiſque ſua nummorum ſervat in arca, tantum habet et fidei.

XII.

Of put for *about* or *concerning* is made by *de*; for * *from* by *a*, *ab*, or *de*; for *out of*, by *e* or *ex*.

A great many Men, when they are to ſail, never think of a Storm.

Magna pars hominum eſt, quæ navigatura de tempeſtate non cogitat.

The greater Part of Men complain of the Malignity of Nature.

Major pars mortalium de malignitate naturæ conqueritur.

He enquired of the Deputies what the King deſigned to do.

Quæſivit ex legatis quid rex facturus eſſet.

* In which Senſe it follows after Verbs of *deſiring*, *enquiring*, *learning*, *obtaining*, &c.

Moſt of the Veſſels were made of Silver, ſome of Gold.

Pleraque vaſa ex argento, aliquot ex auro facta ſunt.

XIII.

Sum, ſignifying *belonging to*, *Property*, *Part*, or *Duty*, * *intereſt*, *refert*, *ſatago*, *miſereor*, *miſereſcor*, † *reminiſcor*, *obliviſcor*, *memini*, *recordor*, ‡ *potior*, and § Verbs of *Eſteeming*, govern a Genitive.

It is not the Part of a prudent Man to hate ſuch as are miſtaken.

Non eſt prudentis errantes odiſſe.

It is the Property of a mad Man to be angry at Things without Life, or dumb Animals.

His iraſci quæ anima carent, et mutis animalibus, dementis eſt.

It is the Part of a Great Mind to deſpiſe Injuries.

Magni animi eſt injurias deſpicere.

This

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* But the Primitive Pronouns *me*, *thee*, *him*, *her*, *us*, *you*, *them*, are made after *intereſt* and *refert* by *mea*, *tua*, *ſua*, *noſtra*, *veſtra*,

† *Reminiſcor*, *obliviſcor*, *memini*, *recordor*, govern likewiſe an Accuſative.

‡ *Potior* governs commonly an Ablative, and ſometimes an Accuſative.

§ The Word to be the Genitive after Verbs of eſteeming is *Magni*, which ſignifies the *Value*, or *how much any Thing is eſteemed*.

This Garment is my Father's.

Hæc veſtis eſt patris.

It is the Duty of a young Man to reverence his Elders.

Adoleſcentis eſt majores natu revereri.

It is the Intereſt of all Men to behave well.

Intereſt omnium recte agere.

It concerns thee to know thyſelf.

Tua refert te ipſum noſſe.

It is a Token of Folly in a Man to ſee other People's Faults, but overlook his own.

Proprium eſt ſtultitiæ aliorum vitia cernere obliviſci ſuorum.

Money is every where much valued.

Plurimi paſſim fit pecunia.

Honeſty is reckoned little worth.

Parvi ducitur probitas.

It concerns all Men to pity the miſerable.

Intereſt omnium miſereri miſerorum.

XIV.

Verbs of *accuſing*, *condemning*, *abſolving*, *warning*, *pœnitet*, *tædet*, *miſeret*, *miſereſcit*, *pudet*, *piget*, govern an Accuſative of the Perſon, and a Genitive of the Thing.

He that accuſes another of any Thing ſcandalous ought to conſider himſelf.

Qui alterum incuſat probri, ſe ipſum intueri oportet.

Life warns no one of its Speed, but ſlips ſilently away.

Ætas neminem velocitatis ſuæ admonet, ſed tacite labitur.

Milo was condemned for the Murder of Claudius.

Milo cædes Claudii damnatus eſt.

Moſt Men are diſſatisfied with their Condition.

Pleroſque pœnitet ſortis ſuæ.

He that is aſhamed of a Fault will look to himſelf.

Quem pudet peccati cavebit.

No Body kills himſelf that is not weary of his Life.

Nemo ſe occidit niſi quem vitæ tædet.

XV.

The Perſon or Thing *to* or *for whom* or *which* any Thing is, or is done, is the Dative Caſe.

Socrates ſaid to his Servant, I would beat thee, if I was not angry.

Socrates ſervo aiebat, cæderem te niſi iraſcerer.

Men are liable to no fewer Diſtempers of the Mind than the Body.

Homines obnoxii ſunt non paucioribus animi quam corporis morbis.

Vain Things are a Terror to the Vain.

Vanis vana terroris ſunt.

Fortune has given too much to many, but enough to none.

Fortuna multis nimium dedit, nulli ſatis.

Conſider

Conſider over and over what you ſay of any one, and to whom.

Quid de quoque viro et cui dicas ſæpe caveto.

Anger without Power is expoſed to Contempt.

Ira ſine viribus expoſita contemptui eſt.

XVI.

Verbs of *Anger*, *believing*, *commanding*, *comparing* *, *congratulating* †, *envying*, *favouring*, *flattering*, *forgiving*, *helping*, *indulging*, *meeting*, *obeying*, *perſwading*, *pleaſing*, *diſpleaſing*, *Profit*, *Diſprofit*, *reſiſting*, *ſhewing*, *taking away*, *threatening*, *truſting*, and *upbraiding*, govern a Dative Caſe.

We ought not haſtily to believe all that is told us.

Omnibus quæ narrata ſunt non debemus cito credere.

No man ought to be hurt becauſe he has offended, but that he may not.

Homini non eſt nocendum quia peccavit, ſed ne peccet.

* Verbs Active of *comparing* govern an Accuſative of the *Perſon* or *Thing compared*, and a Dative of that *to* or *with which* the Compariſon is made.

† Verbs of *congratulating*, *forgiving*, *ſhewing*, *threatening*, *truſting*, and *upbraiding*, govern a Dative of the Perſon, and an Accuſative of the Thing.

It is the Property of a wiſe Man to command his Tongue.

Sapientis eſt moderari linguæ.

It is a commendable Thing to govern Servants with Moderation.

Servis imperare moderate laus eſt.

There is as much Cruelty in pardoning every Body as no Body.

Tam omnibus ignoſcere crudelitas eſt quam nemini.

Which Way ſoever you turn yourſelf you will find God meet you.

Quocunque te flexeris Deum videbis occurrentem tibi.

Who can pleaſe the People whom Virtue pleaſes?

Quis placere poteſt populo cui virtus placet?

Bad Men are Slaves to their Pleaſures, they do not enjoy them.

Mali ſerviunt voluptatibus, non fruuntur.

God has threatened the Wicked with very ſevere Puniſhments.

Deus impiis graviſſima ſupplicia minatus eſt.

Fortune may take from a Man his Eſtate, but his Virtue ſhe cannot.

Homini fortuna opes eripere poteſt, virtutem non poteſt,

XVII.

Verbs * compounded with *ad, ante, con, in, inter, ob, poſt, præ, ſub,* and *ſuper,* govern a Dative of the Noun † affected by the Prepoſition.

One Day well ſpent is to be preferred before a ſinning Immortality.

Una dies bene acta peccanti immortalitati anteponenda eſt.

The Joys of the Wicked are attended with Terror, becauſe they are not founded upon ſolid Reaſons.

Gaudia malorum trepida ſunt, quod ſolidis cauſis non innituntur.

God is preſent with our Minds, and interpoſes in the Midſt of our Thoughts.

Deus animis noſtris intereſt, et cogitationibus mediis intervenit.

* Tranſitive Verbs, that have this Government, are followed by two Nouns, one of which has ſome Engliſh Prepoſition, as *to, for, over, upon,* or the like, before it, and is to be the Dative Caſe, the other the Accuſative.

† The Word *affected* by the Prepoſition is that which would be governed by the Prepoſition, if the Compound Verb ſhould be reſolved into its Simple Verb and Prepoſition, as in this Sentence, *Bellum intulit patriæ, patria* is the Word *affected* by the Prepoſition, as what would be governed by the Prepoſition *in,* if the Compound Verb ſhould be reſolved into its conſtituent Parts, by changing the Sentence thus, *Bellum tulit in patriam.*

A good Name excels Riches.

Bona existimatio præstat divitiis.

Julius Cæsar wickedly made War upon his own Country.

Julius Cæsar impium bellum intulit patriæ.

No Man in his Wits would put a Sword into the Hands of a Madman.

Nemo sanus ferrum committeret insano.

XVIII.

To is made in Latin by *ad* after Verbs signifying or implying *Motion*, of which latter Sort are *allure*, *apply*, *avail*, *belong*, *call*, *conduce*, *encourage*, *entice*, *exhort*, *incite*, *invite*, *provoke*, *send*, *stir up*, *tend*, &c.

Punishment avails more to Reformation, if it be inflicted with Judgment, not Passion.

Magis ad emendationem pœna proficit, si judicio, non ira lata est.

He that comes first to the End of a Race wins.

Qui primus pervenit ad finem cursus vincit.

Passion conduces nothing at all to Greatness of Mind.

Ira nihil ad magnitudinem animi confert.

The Fear of Death excites the most cowardly to Battle.

Mortis timor etiam inertissimos excitat ad prælium.

XIX.

The *Cauſe**, *Inſtrument*, *Manner*, *Means*, *Meaſure of Magnitude* †, *Price* ‡, *Reſpect wherein*, and *Time when* ‖, are the Ablative.

Virtue is never to be helped out by Vice.
Nunquam virtus vitio adjuvanda eſt.

None of the Paſſions are ſo wild and ungovernable as not to be ſubdued by Diſcipline.
Nulli ſunt tam feri et ſui juris affectus ut non diſciplina perdomentur.

They ſay that Socrates, when ſtruck with a Box on the Ear, ſaid no more than that it was a vexatious Thing that Men did not know when they ought to go abroad with a Steel Cap on.
Socratem aiunt colapho percuſſum nihil amplius dixiſſe, quam moleſtum eſſe, quod neſcirent homines quando cum galea prodire deberent.

Death

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* The *Cauſe*, *Inſtrument*, *Manner*, *Means*, have commonly *with* or *by* before them, which are therefore called Signs of the Ablative Caſe, but *with* ſignifying *Company*, or *together with*, is made by *cum*.

† The Meaſure of Magnitude is the Meaſure of the *Length*, *Breadth*, *Thickneſs*, *Height*, *Depth* of any Thing, or the *Diſtance* of one Thing or Place from another, and though frequently expreſſed by the Ablative Caſe, yet the Accuſative is more commonly uſed.

‡ But the Adjectives *tantus*, *quantus*, *plus*, *minus*, *tantundem*, *quantuſlibet*, *quantuſcunque*, put without Subſtantives to ſignify the *Price*, are the Genitive Caſe.

‖ The *Time how long* is the Accuſative commonly, but ſometimes the Ablative.

Death will ſeize upon one at one Time, and another at another, but will let none eſcape.

Alium alio tempore fata comprehendent, neminem præteribunt.

It is better to give Offence by ſpeaking the Truth than to pleaſe by Flattery.

Satius eſt veris offendere quam placere adulando.

The Walls of Babylon were Two Hundred Feet high and Fifty broad.

Muri Babylonis ducentis pedibus alti, quinquagenis lati fuerunt.

Life is not to be purchaſed at any Rate.

Vita non omni pretio emenda eſt.

XX.

The Agent * or Doer of any Thing after a Verb Paſſive is the Ablative with *a* or *ab* before it.

Rome was built by Romulus.

Roma a Romulo condita fuit.

He is miſerable who is beloved by no Body.

Miſer eſt qui a nullo diligitur.

Carthage was deſtroyed by Scipio Africanus the younger.

Carthago ab Scipione Africano juniore deleta eſt.

XXI.

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* The Agent, after a Paſſive Verb or Participle, (for the Government of Verbs and their Participles is the ſame) is frequently the Dative in the Poets, and ſometimes too, but ſeldom, in Proſe, except after a Participle of the Second Future, as, *hoc tibi faciendum eſt*, this is to be done by thee.

XXI.

Comparatives govern an Ablative of the Thing compared *, and the Meaſure of Exceſs.

There is no ſhorter Way to Madneſs than Paſſion.

Nulla ira celerior ad inſaniam via eſt.

No one is more unhappy than he who never has any Misfortune befall him.

Nihil infelicius eo cui nihil unquam evenit adverſi.

No Puniſhment is more heavy than the Hatred of the Public.

Nullum ſupplicium gravius eſt publico odio.

It is ſo far from being eaſy to attain Happineſs, that a Man gets ſo much the farther from it, the more Haſte he makes to it, if he miſſes his Way.

Adeo non eſt facile conſequi beatam vitam, ut ab ea quiſque eo longius recedat, quo ad illam citatius fertur, ſi via lapſus eſt.

XXII.

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* The Thing compared has always *than* before it, which is therefore reckoned a Sign of the Ablative Caſe. But ſometimes the Word following *than* does not ſignify the Thing compared; and then *than* is rendered by *quam*, and the Word following is the ſame Caſe with ſome Noun foregoing in the Compariſon that has the ſame Relation with it to ſome word in the Sentence, as, *Cæſar had more Courage than Cicero*, i. e. *than Cicero had*. *Cicero* is the ſame Caſe with *Cæſar*, as having the ſame Relation that a Subject to the Verb had.

XXII.

Verbs of *abounding*, *wanting*, *filling* *, *emptying*, *loading*, *unloading*, *depriving*, *robbing*, *ſpoiling*, govern an Ablative.

Men abounding in Riches are very often puffed up with Pride.

Homines divitiis affluentes ſæpiſſime efferuntur faſtidio.

Alexander took Darius's Camp filled with Plenty of all Things.

Alexander Darii caſtra cepit omnium rerum copia referta.

A good Prince needs no Guards.

Bonus princeps nihil eget præſidiis.

Virtue wants not the Help of Vice.

Virtus vitiorum opera nihil eget.

Midas filled Phrygia with Religion, by which he was more ſecured all his Life long than by Arms.

Midas Phrygiam religionibus implevit, quibus tutior omni vita quam armis fuit.

The Athenians loaded Alcibiades with Honours.

Athenienſes Alcibiadem honoribus oneraverunt.

XXIII.

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* Verbs of *filling*, *emptying*, *loading*, *unloading*, *depriving*, *robbing*, *ſpoiling*, govern, beſides an Ablative of the *Thing filled with*, *emptied of*, *loaded with*, &c. an Accuſative of the Perſon or Thing *filled*, *emptied*, &c.

XXIII.

Fungor, defungor, perfungor, fruor, utor, abutor, glorior, gaudeo, lætor, exulto, nitor, ſuperſedeo, veſcor, dignor *, *muto* †, *commuto, impertio, impertior, dono, libero,* govern an Ablative.

They who deſire to obtain true Glory, let them ſtrictly perform all the Offices of Juſtice.

Qui adipiſci veram gloriam volunt, juſtitiæ fungantur officiis.

A good Man is not fond of puniſhing.

Vir bonus pœna non gaudet.

Fools glory in their Vices.

Stulti vitiis gloriantur.

Sound Sleep puts an End to all Dreaming, and ſinks the Mind too low to ſuffer it to make Uſe of any Underſtanding.

Grævis ſomnus ſomnia extinguit, animumque altius mergit, quam ut uti ullo intellectu ſinat.

Virtue delivers Men from the Dread of Death.

Virtus metu mortis homines liberat.

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* *Dignor, muto, impertio, impertior, dono* and *libero,* govern, beſides an Ablative of the Thing, an Accuſative of the Perſon.

† *Muto* and *commuto* govern an Accuſative of the *Thing changed,* and an Ablative of the *Thing for which* it is changed generally, but ſometimes the contrary.

XXIV.

Opus and *uſus* for *Need*, *dignus*, *indignus*, *præditus*, *captus*, *contentus*, *extorris*, *profugus*, *fretus*, *lætus*, *ſuperbus*, *natus*, *prognatus*, *ſatus*, *cretus*, *creatus*, *ortus*, *editus*, and *genitus*, govern an Ablative.

Nature has taken Care there ſhould be no Need of any vaſt Apparatus, in order to live happily.

Id egit rerum natura, ut ad bene vivendum non magno apparatu opus eſſet.

How many Men are unworthy of Light, and yet the the Sun riſes!

Quam multi indigni luce ſunt, et tamen ſol oritur!

Be content with thy Condition.

Sorte tua contentus eſto.

Cicero was born of an obſcure Family.

Cicero obſcuro genere ortus eſt.

XXV.

* A *Proper Name of a Town*, ſignifying the *Place whither* is the Accuſative; the *Place from which* or *whence* the Ablative;

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* *Domus* and *rus* follow this Example.

Ablative; * the *Place where*, if of the Firſt or Second Declenſion and Singular Number, the Genitive, otherwiſe the Ablative.

The King came to London.
Rex Londinum venit.
Cæſar went from Rome, and came to Geneva.
Cæſar Roma profectus Genevam venit.
Ovid was born at Sulmo.
Ovidius Sulmone natus eſt.
Auguſtus Cæſar was born at Rome.
Auguſtus Cæſar Romæ natus eſt.

XXVI.

† The *Infinitive Active* after *ſum* is made by the Participle of the Future

* *Humus*, *militia*, and *bellum*, when uſed to ſignify the *Place where*, are the Genitive.

† But, if *Duty* be ſignified, the Engliſh Verb muſt be rendered by the Infinitive Mood in Latin, with *oportet*, *debeo*, or *ſum*; and, if *ſum* be uſed, then the Infinitive is uſually beſt rendered by the Participle of the Second Future, and the Noun before *ſum* by the Dative Caſe. As *you will underſtand what you are to do*, intelliges quid faciendum tibi ſit. But ſometimes *ſum* is uſed with the Latin Infinitive, and then the Noun before it muſt be the Genitive, as *a King is to protect his Subjects*, regis eſt tueri cives; except the Pronouns, *I*, *thou*, *we*, *ye*, which muſt be turned by their Poſſeſſives into the Neuter Gender, *meum*, *tuum*, *noſtrum*, *veſtrum*.

in rus, *Paſſive* after *ſum* by the Future in dus; *Paſſive* after an *Adjective* by the latter Supine; *Paſſive* ſignifying the *End* by *ut* and the *Subjunctive Mood*; *Active* ſignifying the *End* by *ut* and the *Subjunctive Mood*, or *ad* and the *Gerund* in *dum*; or, if the Verb be Tranſitive, by the *Participle* in *dus* agreeing with the Noun after it in the Accuſative.

The Mind is to be roughly managed, that it may not feel a Stroke, unleſs it be a heavy one.

Dure tractandus animus eſt, ut ictum non ſentiat niſi gravem.

Many Things happen in the Life of Man, diſmal, horrid, and hard to be endured.

In vita mortalium multa incidunt triſtia, horrenda, dura toleratu.

Chriſt came into the World to ſave Sinners.

Chriſtus in mundum venit ad ſervandos peccatores.

They deſire to know what they ſhould do to be admitted into the Friendſhip of the Senate and People of Rome.

Scire petebant quid facerent ut admitterentur in amicitiam Senatus Populique Romani.

XXVII.

* A Participle of the Preſent Tenſe following *of* is made by the *Gerund in di*; or, if the Verb be Tranſitive, by the *Future in dus*, agreeing with the Noun following in the Genitive; ſignifying the *Means*, by the *Gerund in do*, as alſo after the Prepoſitions, the Latin for which govern an Ablative; or, if the Verb be Tranſitive, by the *Participle in dus* Ablative.

God's Goodneſs was the Cauſe of his making the World.

Dei bonitas faciendi mundum cauſa fuit.

Wiſe Men qualify the Hardſhips of Life by bearing them meekly.

Sapientes leniunt aſpera ferendo placide.

No Man ever knew what he could do, but by trying.

Quid quiſque poſſet, niſi tentando non didicit.

Idle Men are ſoon deterred from Learning.

Ignavi a diſcendo cito deterrentur.

* The Infinitive Mood likewiſe after Adjectives governing a genitive, or where the Participle of the Preſent Tenſe with *of* before may be put for it, may be rendered by the *Gerund in di*, or, if the Verb be Tranſitive, by the *Participle in dus* agreeing with the Noun following in the Genitive.

XXVIII.

* A Participle of the Preſent Tenſe Tranſitive, applied to the Subject of a Verb Tranſitive, and having the ſame Object, may be rendered into Latin by the Participle of the Preter-perfect Tenſe, agreeing with the common Object in the Accuſative.

Perdiccas, ſummoning the Infantry to an Aſſembly, tells them what a wicked Project they were upon.

Perdiccas pedites in concionem vocatos edocet quod facinus molirentur.

Antigonus, not ſuffering Eumenes to come into his Sight, ordered him to be put under a Guard.

Antigonus Eumenem in conſpectum ſuum venire prohibitum aſſignari cuſtodibus præcepit.

Lyſimachus, as the Lion made at him, wrapping up his Hand in his Coat, thruſt it into his Mouth, and ſeizing his Tongue, killed the Beaſt.

Lyſimachus, cum leo impetum faceret, manum amiculo involutum in os immerſit, arreptaque lingua, feram examinavit.

Alexander,

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* Except the Latin Verb be a *Deponent*, for then ſometimes the Participle of the Preſent Tenſe, but much more uſually that of the Preter-perfect, is uſed, agreeing with its Noun in the Nominative: And this latter Participle muſt be uſed, if the Engliſh Participle ſignify an Action antecedent to that ſignified by the Verb following. In which Caſe too *cum* or *quum* with the Subjunctive Mood may be uſed, eſpecially if the Verb be not deponent.

Alexander, ſealing the Letter with the Seal of his Ring, put it under his Pillow.

Alexander epiſtolam ſigillo annuli ſui impreſſam pulvino ſubjecit.

XXIX.

* A Participle of the Preſent Tenſe Tranſitive, applied to the Subject of a Verb, that is either not Tranſitive, or, if it be, has a different Object, may be rendered by a Participle of the Preterperfect Tenſe, agreeing with its Object in the Ablative.

He deſires the Marriage of the Mother, promiſing her the Adoption of her Sons.

Nuptias matris petit, puerorum adoptioni promiſſa.

King Agis, when he ſaw his Men turn their Backs, diſmiſſing his guards made vaſt Havock of the Enemy.

Agis rex, cum ſuos terga dantes videret, dimiſſis ſatellitibus, magnam hoſtium ſtragem edidit.

The King, underſtanding the Fate of their City, made a Peace with them.

Rex, cognito urbis fato, pacem cum iis fecit.

Thus

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* Except the Latin Verb be *deponent*, for then the Note upon the foregoing Rule takes Place here too. *Cum* or *quum* too may generally be uſed in the Caſe of this Rule, as well as that of the foregoing; but the Ablative abſolute is much more uſual.

Thus fulfilling the Anſwer of the Oracle, they poſſeſſed the City a long Time.

Ita defuncti oraculi reſponſo, diu urbem poſſederunt.

The Brutians and Leucanians, drawing together ſome Troops from their Neighbours, renewed the War more briſkly.

Brutii Leucanique, cum auxilia a finitimis contraxiſſent, acrius bellum repetivere.

Zopyrion, drawing together an Army of thirty thouſand Men, made War upon the Scythians.

Zopyrion, adunato triginta millium exercitu, Scythis bellum intulit.

He built twelve Cities amongſt the Bactrians and Sogdians, diſpoſing therein of all the ſeditious Fellows in his Army.

In Bactrianis Sogdianiſque duodecim urbes condidit, diſtributis his quoſcumque ſeditiioſos in exercitu habebat.

Clitus defending the Memory of Philip, and commending his Exploits, ſo much offended Alexander, that, ſnatching a Spear from one of the Guard, he killed him.

Cum Clitus memoriam Philippi tueretur, laudaretque ejus res geſtas, adeo Alexandrum offendit, ut telo a ſatellite rapto eundem trucidaret.

XXX.

A Participle, whoſe Subſtantive is neither the Subject nor Object of a Verb, nor otherwiſe governed, muſt be made by a Participle of the ſame Time, agreeing with the Subſtantive in the Ablative.

Some

Some of the Captive Eunuchs ſhewing her which was Alexander, Syſigambis fell at his Feet.

Spadonibus captivis monſtrantibus quis Alexander eſſet, Syſigambis advoluta eſt pedibus ejus.

He ordered ſome Country Fellows to be taken up to ſhew them the Way, who being quickly found, in four Days Time he arrived at the City.

Agreſtes qui duces eſſent itineris excipi juſſet, quibus celeriter repertis, quarto die ad urbem pervenit.

A few followed the King, but their Horſes failing them, they were not able to keep up with him.

Pauci Regem ſequebantur, ſed equis deficientibus, curſum ejus adæquare non potuerunt.

The Fortune of the Party was the ſame there too, for three Battles being fought in different Parts of the Country, the Perſians are routed in them all.

Eadem illic quoque fortuna partium fuit, tribus præliis alia atque alia regione commiſſis, Perſæ funduntur.

Now all Syria, now Phænicia too, Tyre excepted, were the Macedonians.

Jam tota Syria, jam Phænice quoque, Tyro excepta, Macedonum erant.

XXXI.

* A Verb Tranſitive or Paſſive with *having after* or *when* before it, may be rendered by the Participle of the Preterperfect Tenſe agreeing with its Object, if the Verb be Tranſitive, but its Subject, if Paſſive, in the Ablative.

When the Liberty of a People is deſtroyed, they have nothing then to hope for.

Libertate populi oppreſſa, nihil eſt quod ſperent amplius.

The Town's People, having ſome Time before formed a Deſign to betray the Place, join Amphoterus and Hegelochus.

Oppidani, olim conſilio proditionis agitato, aggregant ſe Amphotero et Hegelocho.

Having diſpoſed of theſe for the Recruiting of his Army, and put the Pirates to Death, he added the Captive Rowers to his Fleet.

His in ſupplementum copiarum ſuarum diſtributis, piratiſque ſupplicio affectis, captivos remiges adjecit claſſi ſuæ.

After

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* If the Latin Tranſitive be a *Deponent*, then the Note upon the 28th Rule takes Place here too. But it is further to be noted, that if the Subject and Object of the Verb Tranſitive, not Deponent, be the ſame with the Subject and Object of the other Verb in the Sentence, then the Participle agrees with its Object in the Accuſative.

After the Fire was put out, abundance of Corn was found.

Extincto igne, plurimum frumenti repertum eſt.

At laſt, when their Pity was changed into Fear, ſuch as could not follow were left behind.

Tandem miſericordia in mutum verſa, qui ſequi non poterant deſerebantur.

The King, after he had eaſed her Mind, came by a March of four Days to the River Paſitigris.

Mitigato animo ejus, Rex quartis caſtris pervenit ad fluvium Paſitigrim.

Alexander, after he had paſſed the River, came into the Country of the Uxii.

Alexander, amne ſuperato, in regionem Uxiorum pervenit.

After they had entered the Tent, they ordered him to be ſeized and bound.

Tabernaculum ingreſſi comprehendi vincirique juſſerunt.

Beſſus and the reſt that were engaged with him in his Deſign, having overtaken Darius's Chariot, began to beg of him to mount his Horſe.

Beſſus et cæteri facinoris ejus participes, vehiculum Darii aſſequuti, cæperunt hortari eum, ut conſcenderet equum.

XXXII.

* A Verb not Paſſive with † *as, when,* or *whilſt,* before it, if the Subject thereof

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* *Cum* or *quum* with a *Subjunctive Mood,* is ſomewh. too in the Caſe of this and the following Rules.

† That is *as* ſignifying Time, or the ſame with *when* or *whilſt.*

thereof be not likewiſe in the Clauſe of the other Verb in the Sentence, may be made in Latin by the Participle of the Preſent Tenſe agreeing with its own Subject in the Ablative.

Whilſt the reſt looked towards the Eaſt, he alone looked to the Quarter of the Weſt.

Cæteris orientem ſpectantibus, ſolus occidentis regionem ſpectabat.

Whilſt the reſt expected to ſee the Sun itſelf, he ſhewed them all the Sun-ſhine upon the higheſt Eminence of the City.

Expectantibus aliis ut ipſum ſolum aſpicerent, hic primus omnibus fulgorum ſolis in ſummo faſtigio civitatis oſtendit.

Holding up his Hands to Heaven, whilſt Tears run down his Cheeks, he complained that this Return was made him by one who had formerly been the deareſt of all his Friends.

Manus ad cœlum tendens manantibus lachrymis, hanc ſibi a clariſſimo quondam amicorum relatam gratiam querebatur.

As they went up the Hill, the others came down.

Illis clivum aſcendentibus, hi deſcendebant.

When the King held his Tongue, the Ambaſſadors ſpoke.

Tacente rege, legati verba fecerent.

XXXIII.

When two Verbs come together coupled by *and*, having the ſame Subject, if the former be *Tranſitive*, and the latter not, or, if it be, have a different Object, then the former may be rendered by the Participle of the Preterperfect Tenſe, agreeing with its Object in the Ablative.

Alexander, having thus ſettled Matters, appoints a Governor of the Arians, and orders Notice to be given for a March againſt the Agriaſpians.

His ita compoſitis Alexander, Arianorum ſatrape conſtituto, iter pronuntiari jubet in Agriaſpas.

The Locrenſians, conſidering the Smallneſs of their Number, laid aſide all Hopes of Victory, and reſolve to die together.

Locrenſes paucitatem ſuam circumſpicientes, amiſſa ſpe victoriæ, in deſtinatam mortem conſpirant.

Dionyſius takes Locri, and then falls upon the Crotonians.

Dionyſius, expugnatis Locris, Crotonienſes aggreditur.

The Tuſcans likewiſe loſt their antient Habitations, and ſeized upon the Alps.

Tuſci, quoque avitis ſedibus amiſſis, Alpes occupavere.

He ſent in his Soldiers and ſtripped them all.

Immiſſis militibus, ſpoliavit omnes.

XXXIV.

When two Verbs come coupled by *and*, having different Subjects, the former, if Paſſive, may be made by the Participle of the Preterperfect Tenſe, agreeing with its own Subject in the Ablative.

The Advice was approved of, and quickly all the Women came finely dreſſed into the Temple of Venus.

Probato conſilio, certatim omnes fæminæ impenſius exornatæ in templum Veneris conveniunt.

The Thing was betrayed to the Magiſtrates, and the villainous Deſign was prevented, but not puniſhed.

Hac re magiſtratibus prodita, ſcelus vitatum non vindicatum eſt.

His Eyes were ſtruck out, and he himſelf was ſlain in the Sight of the People.

Effoſſis oculis, in conſpectu populi occiſus eſt.

A Battle was fought, and twenty thouſand Men were ſlain.

Commiſſo prælio, viginti millia hominum cecidere.

In the Six foregoing Rules I have, I think, pretty well ſtated and determined a Point of great Importance in Grammar, that of the *Ablative Caſe abſolute*, which ſuch Grammarians as have come in my Way have either not touched upon at all, or to no Purpoſe. GERARD VOSSIUS, a Perſon of the greateſt Figure amongſt the Moderns for Grammatical Learning, has a Chapter upon it, wherein he only endeavours

deavours to ſhew that the Ablative Abſolute is improperly ſo called as being really governed always of ſome Prepoſition underſtood, but gives not the leaſt Direction when or upon what Occaſion it may be uſed. LILY has pretended indeed to give us a Rule, ſhort but not ſweet. *Quibuſlibet verbis additur Ablativus abſolute ſumptus* is all he ſays about it; and he might as well have ſaid nothing, becauſe it amounts to nothing, and is ridiculous, as giving no Light, yielding no Inſtructions at all in the Matter. The *Oxford Annotators* have contented themſelves with delivering the Subſtance of what VOSSIUS had ſaid, and meddle no further with it. As Grammarians are generally a very dry inſipid Sort of Writers, I have never thought it worth my While to look into many of them; and, therefore, I know not but ſome amongſt them may have ſucceeded better upon the Subject that thoſe I have ſeen: But, by the Deficiency of ſo great a Man as VOSSIUS and the *Oxford Annotators*, I ſuſpect they have not. In the Delivery of the Syntax, they ſeem to have had no View at all beyond Concord and Government; and therefore no Wonder they are ſo deficient in the Caſe under Conſideration, as well as other Matters of Importance. What ſignifies it to tell us, that the Ablative called *Abſolute* is governed of ſome Prepoſition, as *a*, *ab*, or *ſub*, *&c.* without giving us the leaſt Information, when or where we may properly make Uſe of it? The Rules above will, I believe, be found a ſufficient Direction for that Purpoſe, excepting one Caſe or two, which occur but very rarely, and which for that Reaſon I did not think it worth while to trouble the Learner with, eſpecially ſince the Senſe in thoſe Caſes may be otherwiſe properly expreſſed in Latin; and the Senſe expreſſed by the Ablativ ab-

ſolute is, in all the Caſes put in the Rules above, ſometimes differently expreſſed by Authors, and more Ways than one, ſome of which I have taken Notice of in the Notes upon the Rules; but the Ablative abſolute is the moſt general, and generally leaſt liable to Exception.

The Rule in the Cloſe of my *Introduction* about this ſame Matter takes in the moſt common Caſes thereof, and for that Reaſon, as well as from an Apprehenſion of Difficulty in it, where no Help was to be hoped for from other Grammarians, I had no thoughts of doing any Thing further in it 'till ſome Time after this Grammar was put to the Preſs. But, as I was ſenſible that Rule was not laid down with all the Accuracy to be wiſhed for, it came at laſt into my Head to read a Claſſick Hiſtorian with a View to that Caſe, and ſee what I could make of it; the Reſult of which Proceeding more than anſwered my Expectation, and produced the Rules above, which, I beg Leave to ſay, are of great Uſe, not only for the Tranſlating of Engliſh into Latin, but Latin into Engliſh, eſpecially the Three firſt; for ſome or other of the Caſes of thoſe Three Rules riſe ſo faſt and frequently in the Latin Hiſtorians, that it is ſomewhat rare to meet with a Paſſage of half a ſcore Lines that is wholly without them, and ſeveral of them very often turn up together within that or leſs Compaſs. To convince the Reader of this, and thereby let him ſee the vaſt Uſefulneſs of thoſe Three Rules, with the Notes upon them, for the Tranſlating of Engliſh into Latin, and Latin into Engliſh, eſpecially in the Way of Narration or Hiſtory, wherein there is much more frequent Occaſion for them than in any other Way of Writing, I ſhall here preſent him with whole Chapters together,

ther from ſome of the Claſſick Hiſtorians, with a Tranſlation of the ſame, in Columns, marking all along, by a Change of Character, the Inſtances wherein the above-ſaid Three Rules and Notes thereon are exemplified, and referring to the ſame at the Bottom of the Page.

Cyrus, * *having ſubdued* Aſſia, and * *reduced* all the Eaſt under his Authority, makes War upon the Scythians. Tomyris was Queen of the Scythians at that Time, who, being not affrighted like a Woman at the Advance of the Enemies, tho' ſhe might have hindered them from paſſing the River Araxes, ſuffered them to paſs it, as ſuppoſing ſhe might fight to more Advantage within the Limits of her own Kingdom; and that the Enemy would find it more difficult to get off, by having the River in the Rear. Wherefore Cyrus, † *drawing* over his Troops, and ‖ *marching* a little Way into Scythia, pitched his Camp. And the Day after † *counterfeiting*

Cyrus, ſubacta *Aſia, et univerſo oriente in poteſtatem* redacto, *Scythis bellum infert. Erat eo tempore Scytharum regina Tomyris: quæ non muliebriter adventu hoſtium territa, cum prohibere eos tranſitu Araxis fluminis poſſet, tranſire permiſit, et ſibi faciliorem pugnam intra regni ſui terminos rata, et hoſtibus objectu fluminis fugam difficiliorem. Itaque Cyrus*, trajectis *copiis*, cum *aliquantiſper in Scythiam* proceſſiſſet, *caſtra metatus eſt. Dein poſtero die*, cum, ſimulato

* Rule 31. † Rule 29. ‖ Note on the 29th Rule. § Note upon Rule 30.

a Fright, and ‖ *quitting* his Camp as if he was run away, he left Plenty of Wine and other Things requiſite to regale the Enemy. Which § *being told* the Queen, ſhe ſends her Son that was but a ſtripling, to purſue him with a third Part of her Army. The young Man unſkilled in the Buſineſs of War, ‖ *arriving* at Cyrus's Camp, as if he was come to a Feaſt and not to a Fight, † *letting* the Enemies alone, ſuffers the Barbarians to load themſelves with Wine, a Liquor they had not been uſed to; and thus the Scythians are conquered by Drunkenneſs before they are defeated in Fight. For Cyrus † *underſtanding* theſe Things, returns in the Night, comes upon them all drunk, and puts all the Scythians to the Sword, together with the Queen's Son. Tomyris, * *having loſt* ſo great an Army, and, what was more to be lamented, her only Son, did not pour out her Sorrow for the Loſs of him in Tears,

metu, quaſi refugiens caſtra deſeruiſſet, *vini affatim, et ea quæ epulis erant neceſſaria, reliquit. Quod* cum nunciatum *reginæ* eſſet, *adoleſcentulum filium ad inſequendum eum cum tertia parte copiarum mittit.* Cum ventum *ad Cyri caſtra* eſſet, *ignarus rei militaris adoleſcens, veluti ad epulas, non ad prælium veniſſet,* omiſſis *hoſtibus, inſuetos barbaros vino ſe onerare patitur : priuſque Scythæ ebrietate quam bello vincuntur. Nam* cognitis *his, Cyrus reverſus per noctem ſaucios opprimit, omneſque Scythas cum reginæ filio interficit.* Amiſſo *tanto exercitu, &, quod gravius dolendum, unico filio, Tomyris orbitatis dolorem non in*

but

‖ Note on the 29th Rule. † Rule 29. * Rule 31.

but turns her Thoughts upon the Comforts of Revenge, and trepans the Enemy rejoicing for their late Victory by the like Stratagem. For † *pretending* a Diffidence in her Fortune, becauſe of the Loſs ſhe had ſuſtained, ſhe ſcoured off, and by that means drew Cyrus to a narrow Defile: And † *placing* there an Ambuſcade in the Mountains, ſhe cut off two hundred thouſand Perſians with the King himſelf. In which Victory this likewiſe was remarkable, that not ſo much as one Man was left to carry the News of ſo great an Overthrow. The Queen ‡ *after ſhe had cut* off Cyrus's Head, ordered it to be thrown into a Veſſel filled with Man's Blood, upbraiding him at the ſame Time with his Cruelty in theſe Words, Glut thyſelf, ſays ſhe, with Blood, which thou thirſtedſt after, and with which thou waſt never to be ſatisfied. Cyrus reigned thirty Years wonderfully famous, not only for the Beginning of his Reign, but for the conſtant Succeſe of the ſame.

lachrymas effudit, ſed in ultionis ſolatia intendit; hoſteſque recenti victoria exſultantes pari inſidiarum fraude circumvenit. Quippe ſimulata *diffidentia; propter vulnus acceptum, refugiens, Cyrum ad anguſtias uſque perduxit. Ibi* compoſitis *in montibus inſidiis, ducenta millia Perſarum cum ipſo rege trucidavit. In qua victoria etiam illud memorabile fuit, quod ne nuncius quidem tantæ cladis ſuperfuit. Caput Cyri* amputatum *in utrem humano ſanguine repletum conjici regina jubet, cum hac exprobratione crudelitatis: Satia te, inquit, ſanguine quem ſitiſti, cujuſque inſatiabilis ſemper fuiſti. Cyrus regnavit annos triginta, non initio tantum regni ſed continuo totius temporis ſucceſſu, admirabiliter inſignis.* Juſtini l. 1. c. 8.

Darius

† Rule 29. ‡ Note upon Rule 31.

Darius, † *receiving* Advice of his Illneſs, marches away for the Euphrates with all the Eupedition it was poſſible for ſo unweildy an Army to move; and, † *covering* the ſaid River with ſeveral Bridges, he was notwithſtanding five Days in drawing his Troops over it, making all this haſte in order to ſeize Cilicia. And now Alexander, * *having recovered* his Strength, was arrived at the City of Soli, and ‡ *having made himſelf Maſter of* it, and * *exacted* two hundred Talents by Way of Contribution, put a Garriſon of Soldiers into the Caſtle. He then with great Jollity and Eaſe of Mind performed the Vows he had made for the Recovery of his Health, and thereby ſhewed with how much Security he deſpiſed the Barbarians; for he celebrated Games in honour of Æſculapius and Minerva. As he was intent upon this Diverſion, joyful News is brought him from Halicarnaſſus, that the Perſians had been defeated in Battle by his Troops there, that the Myndians too and

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Caunians,

† Rule 29. ‡ Note upon Rule 31. * Rule 31.

Caunians, with the greateſt Part of that Country, were reduced under his Subjection. Wherefore, * *after he had finiſhed* his Diverſion, † *breaking up* his Camp, and † *covering* the River Pyramus with a Bridge, he came to the City of Mallos, and the next Day to the Town of Caſtabalus. There Parmenio meets the King, whom he had ſent before to examine the Foreſt, through which he was to take his Rout for the City of Iſſos. Now Parmenio * *having ſeized* upon a Defile that opened into the Foreſt, and * *placed* a ſmall Body of Troops there, had likewiſe taken Poſſeſſion of Iſſos, which had been deſerted by the Barbarians. And ‖ *advancing* ſtill further, and § *diſlodging* the Troops that had poſted themſelves within the Mountains, he ſecured the ſame with Guards, and ‖ *having* thus *ſeized* the Paſs, as we have juſt ſaid, he the ſame Gentleman that had done all this came to bring the News of it. Then the King advanced with his Army to Iſſos, where * *calling* a

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Council

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Council of War, to conſider whether it might be proper to march further, or wait in that Place the Arrival of the recruits, which were known to be upon their March from Macedonia, Parmenio gave it as his Opinion, that no Place could be more proper for them to engage in than that they were in. For there the Troops of both Princes would be upon a Par, by reaſon the Narrowneſs of the Place would not admit of great Numbers; that it concerned them to avoid the open Champain Country, where they would be liable to be attacked on all Sides. He was not, he ſaid, afraid ſo much of their being conquered by the Bravery of the enemy, as tired out by them. That the Perſians would be inceſſantly pouring in freſh Troops upon them, if they had but Room enough for it. The Reaſon of this wholſome Advice was readily approved of. And accordingly the King reſolves to wait the coming of the Enemy in that narrow Paſs of the Foreſt. There was in the King's Army one Siſenes a Perſian, formerly

as admovit: ubi conſilio habito, *utrumne ultro progrediendum foret, an ibi opperiendi eſſent novi milites, quos ex Macedonia adventare conſtabat, Parmenio non alium locum prælio aptiorem eſſe cenſebat. Quippe illic utriuſque regis copias futuras pares; quum anguſtiæ multitudinem non caperent: planitiem ipſis campoſque eſſe vitandos, ubi circumiri ubi ancipiti acie opprimi poſſent. Timere ſe non virtute hoſtium, ſed laſſitudine ſua vincerentur Perſas recentes ſubinde ſucceſſuros ſi laxius ſtare potuiſſent. Facile ratio tam ſalubris conſilii accepta eſt. Itaque inter anguſtias ſaltus hoſtem opperiri ſtatuit. Erat in exercitu regis Siſenes Perſes, quondam a prætore Ægypti miſſus ad Philippum do-*

who had formerly been ſent by the Governor of Egypt to Philip, and being loaded with Preſents and many Honours, choſe rather to continue in his Court than return to his own Country; and afterwards † *attending* Alexander into Aſia, was looked upon as a faſt Friend. A Cretenſian Soldier delivered to the ſame a Letter ſealed with a Ring, whoſe Owner was unknown. The Perſon that ſent it was Nabarzanes a Viceroy of Darius, who therein begged him to do ſomething worthy of his high Birth and Character, for which he might be ſure to meet with the higheſt Honours from his Prince. This Letter Siſenes, very far from taking the Hint, ſeveral Times attempted to give the King ‖, but perceiving him to be taken up with Variety of Buſineſs, and Preparations for a Battle, whilſt he waits from Time to Time in Expectation of ſome more proper Seaſon for it, he occaſioned a Jealouſy of him, as though he was certainly engaged in the villainous De-

niſque et omni honore cultus, exilium patria ſede mutaverat. Sequutus *deinde in Aſiam Alexandrum inter fideles ſocios habebatur. Huic epiſtolam Cretenſis miles obſignatam anulo, cujus ſignum haud ſane notum erat, tradidit. Nabarzanes prætor Darii miſerat eam, hortabaturque Siſenem, ut dignum aliquid nobilitate ac moribus ſuis ederet, magno id ei apud regem honori fore. Has literas Siſenes utpote innoxius, ad Alexandrum ſæpe deferre tentavit. Sed* cum *tot curis, apparatuque belli regem* videret *urgeri, aptius ſubinde tempus expectans, ſuſpicionem initi ſceleſti conſilii præbuit. Nam Epiſtola, priuſquam ei redderetur, in manus A-*

ſign

† Rule 29. ‖ Note upon the 29th Rule.

ſign he was put upon. For the Letter, before it was given him, had come to the Hands of Alexander, who † *after he had read* it ‡ *clapping* an obſcure Seal upon it, had ordered it to be delivered to Siſenes, on Purpoſe to try the Stranger's Honeſty, who, not waiting upon the King for ſeveral Days with it, was thought to conceal it with a wicked Intention, and was ſlain by the Cretenſians in the Face of the Army, undoubtedly by the King's Order.

lexandri pervenerat, lectamque *eam ignoti anuli ſigillo* impreſſo, *Siſeni dari juſſerat, ad æſtimandam fidem barbari. Qui quia per complures dies non adierat regem, ſceleſto conſilio viſus eſt eam ſuppreſſiſſe, et in agmine a Cretenſibus, haud dubie juſſu regis, occiſus eſt.* Q. Curtii, l. 3. c. 7.

The Germans † *hearing* a Shout upon their Rear, and ‖ *ſeeing* their Friends ſlaughtered, † *caſting* away their Arms, and † *quitting* their Standards, threw themſelves out of the Camp, and ‖ *arriving* at the Conflux of the Maeſe and the Rhine, † *deſpairing* of any further Flight, *after* a great Number of them *had been killed*, the reſt threw themſelves into the River, and there, by Means of their own Fear, Fatigue, and Violence of the Current together, they

Germani, poſt tergum clamore audito, quum *ſuos interfici* viderent, *armis* abjectis *ſigniſque militaribus* relictis, *ſe ex caſtris ejecerunt*; *et* quum *ad confluentem Maſæ et Kheni* perveniſſent, *reliqua fuga* deſperata, *magno numero* interfecto, *reliqui ſe in flumen præcipitavere atq; ibi timore, laſſitudine, et vi flumi-*

all

† Rule 29. ‡ Note on Rule 31. ‖ Note on Rule 29.

all perished. Our Men came back into the Camp all safe to a Man, from the Terrour of so great a War, a very few only § *being wounded*, whereas the Number of the Enemy amounted to four hundred and thirty thousand. Cæsar gave those he had seized in his Camp leave to depart, but they ‖ *fearing* Punishment, and that of the most cruel Kind, from the Gauls, whose Country they had laid waste, declared they would continue with him, and Cæsar granted them their Liberty accordingly.

nis oppressi perierunt. Nostri ad unum omnes incolumes, perpaucis vulneratis, *ex tanti belli timore, quum hostium numerus* 430 *millium fuisset, se in castra receperunt. Cæsar iis quos in Castris retinuerat discedendi potestatem fecit. Illi supplicia cruciatusque Gallorum* veriti, *quorum agros vexaverant, remanere se apud eum velle dixerunt. Illis Cæsar libertatem concessit.* Cæs. Com. *B. G. l.* 4. *c.* 15.

This may suffice, I hope, to satisfy the judicious Reader as to the great advantage of the three Rules above mentioned. But, if any one wants further Satisfaction, I must desire him to take into his Hands any of the Classic Historians I have translated, especially *Justin*, and compare the Translation with the Original but for Half a Score Pages together, and that I dare say will give him full Satisfaction however. The other three Rules are of very considerable, tho' not so very frequent Use as the former. And therefore I could not pretend to exemplify them in the same Manner as I

§ Rule 30. ‖ Note upon Rule 29.

have done the other, by tranſcribing whole Chapters together from the Claſſicks, fraught with various inſtances of them. I am very ſenſible that the Examples annexed to theſe Rules, tho' very proper to illuſtrate the ſame, are neither in Number nor Kind ſufficient to render Youth ready and dexterous at the Practice of them; and therefore, for the ſame Reaſon as I have recommended my *Introduction to the Making of Latin* as indiſpenſably neceſſary for all ſuch as are deſirous to make themſelves Maſters of the Syntax of this Grammar, I ſhall in Time publiſh a *Supplement to the* ſaid *Introduction**, on purpoſe to exemplify in the Method obſerved in that Book theſe additional Rules, with ſome other I am in queſt of, relating to the Difference betwixt the Idiom of the Latin and Engliſh Tongue, if I can but ſettle them to my Satisfaction. The Succeſs I have met with upon the Caſe of the Ablative Abſolute has put me upon a new Scent; and what that may produce in Time, whether any Thing conſiderable enough to be offered to publick View, I cannot certainly tell yet.

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* *Note*, The *Supplement* is now printed.

A

DISSERTATION

UPON

LANGUAGE.

THE

INTRODUCTION.

REASON, tho' the diſtinguiſhing Faculty of Man, whereby he is rendered capable of knowing his Creator, and diving into the wonderful Wiſdom and Contrivance of His Works, would have been but of ſmall Advantage to him without the Uſe of Language. This I may call the Inſtrument that Reaſon works with, and without which ſhe would be very helpleſs and unactive. The great Progreſs made in the ſeveral Parts of Learning is the Iſſue of the Endeavours of a Number of People, continued through a long Series of Ages in different Countries, who, without a Power of communicating their ſeveral Diſcoveries to one another by Language, would have been able to have carried them but a very little Way. A Perſon of the moſt ſublime Attainments is infinitely more obliged to the Advancements and Improvements made by others, than to the Strength of his own Genius and Parts; inſomuch that, had he been wholly without thoſe Advantages to proceed upon, he

would in all Likelihood have been not far removed from the State and Condition of the wildeſt of Human Race, that rove through the Waſtes and Woods of Africa or America.

REASON, *therefore, in the Degree* GOD *has thought fit to beſtow it upon Mankind, would have ſignified but very little to any of the moſt valuable Purpoſes of Life without the Faculty of Speech, ſeeing the Invention and Propagation of Arts and Sciences in the World, which alone render the Life of Man preferable to that of a Beaſt, are as much owing to Language as Reaſon; ſo that, without it, we ſhould have wanted all the Conveniencies of Life, as well as the Pleaſures and Enjoyments of Converſation, and, in ſhort, have been in a more deplorable State, and a much more uncomfortable Condition than the Brutes themſelves. Since, therefore, the Uſe of Language appears to be of the laſt Importance to Mankind, an Enquiry into the Nature and Contrivance of that wonderful Inſtrument of Knowledge can hardly fail of furniſhing us with Matter of very agreeable Entertainment, if not of conſiderable Uſe.*

A

Diſſertation upon LANGUAGE.

CHAP. I.

Of the Number and Nature of the ſeveral Parts of SPEECH.

LANGUAGE is the Conveyance of our Thoughts to others by Words: And, as there is a great Variety of Languages in the World, GRAMMAR is the Art of conveying our Thoughts to others by Words according to the allowed and eſtabliſhed Uſe of any Language. —

I ſhall not here meddle with the firſt Elements of Language, the Letters. Thoſe, beſides that they afford but ſmall Matter of Obſervation that can be either uſeful or diverting, have been ſufficiently treated of by others: To whom, therefore, I refer the Reader that may be deſirous of any Information in that Matter, and proceed to ſomething more ſubſtantial.

WORDS, as they are the Matter of Language, and the Subject of Grammar, may, I think, be moſt conveniently and properly diſtinguiſhed into ſeven Sorts, that is, to ſpeak in the Language of Grammarians, there are ſeven Parts of Speech, *viz.* NOUN, ADJECTIVE, VERB, ADVERB, CONJUNCTION, PREPOSITION, INTERJECTION. —

All

All Words of any Language whatſoever, at leaſt in thoſe I propoſe to take Notice of in this Treatiſe, are reducible to one or other of theſe ſeven Kinds. And, tho' all the Writers upon Grammar I have met with ſeem very deficient in their Accounts of the ſeveral Parts of Speech, and ſo are likely to afford me but little Aſſiſtance in this Undertaking; yet I ſhall venture to give my Sentiments upon the Subject, tho' with the Hazard of falling under the Cenſure pronounced by a great Man upon Grammarians in theſe Words, *Nihil infelicius Definitore Grammatico.*

A NOUN is the Name of a Thing, whether Subſtance, Mode, or Relation, which in Speech is uſed to ſignify the ſame, when there is Occaſion to affirm or deny any Thing about it, or to expreſs any Relation it has in Diſcourſe to any other Thing. As in this Sentence, *Honeſty is the beſt Policy*, the Word *Honeſty* is called a Noun, becauſe it is the Name of a Thing, *viz.* a Mode or certain Manner of Behaviour, and put to ſignify the ſame, when I would affirm any Thing thereof, as I do here, *that it is the beſt Policy* Again, *A wiſe Man prefers Honeſty to his Intereſt.* Here *Honeſty* is the Name of the ſame Thing, and uſed to ſignify it as the Object of the Action of *preferring*. *A Man gains the Love and Eſteem of his Neighbours by Honeſty.* Here again the Word *Honeſty* is the Name of the ſame Thing, but conſidered under a different Relation, *viz.* of a Means of gaining Love and Eſteem.

To this Part of Speech are reducible the Words called by Grammarians PRONOUNS SUBSTANTIVE. Such in the Engliſh Tongue are *I*, *Thou*, *He*; *We*, *Ye*, *They*; *Me*, *Thee*, *Him*; *Her*, *Us*, *You*, and *Them*. Theſe are Names given to Perſons, and uſed

uſed inſtead of their proper Names, from whence they had the Name of Pronouns, as though they were not Nouns themſelves, but uſed inſtead of Nouns. Thus *I* and *Me* are uſed to ſignify a Perſon ſpeaking of himſelf; *Thou* and *Thee* the Perſon ſpoken to; *He* and *Him*, a Perſon different from the Speaker, and not ſpoken to, but only ſpoken of, under the Conſideration of one that has been mentioned by his proper Name, or otherwiſe, before in the Diſcourſe, *&c.*

An ADJECTIVE is a Word added to a Noun, to ſignify the Addition or Separation of ſome Quality, Circumſtance, or Manner of Being, as *good*, *bad*, *ſound*, *ſtrong*, *lively*, *briſk*, are Adjectives, becauſe in Speech they are applied to Nouns to modifie their Signification, or intimate the Manner of Exiſtence in the Thing ſignified thereby. As in this Propoſition, *The good Man will be rewarded after Death*, the Word *Good* is an *Adjective*, as being applied to the Noun *Man*, to ſignify a Mode or Quality ſuperadded to the Thing meant by that Noun; by Virtue of which Addition, what is affirmed in the Propoſition is underſtood to be affirmed only of ſuch Men as are endued with the Mode or Quality called *Goodneſs*. It intimates the Manner of their being or living that are to be rewarded after Death.

To this Part of Speech is reducible what by Grammarians is called a *Participle*, as being only a particular Sort of Adjective formed from a Verb, and together with its Signification of Action, Paſſion, or ſome other Manner of Exiſtence, ſignifying the Time thereof, as in this Sentence, *I ſaw a Man reading*, the Word *reading* is an Adjective formed from the Verb *read*, and beſides its Signification of the Action, which it applies to the Noun *Man*; it withal

withal intimates the Time of that Action to be then when I saw him.

/A VERB is a Part of Speech signifying Existence, or some Modification thereof, as Action, Passion, &c. and withal some Disposition or Intention of the Mind relating thereto,/ as of affirming, denying, interrogating, commanding, forbidding, allowing, disallowing, entreating, wishing, supposing, &c. Thus *sum* in the Latin Tongue, and *am* in the English, are Verbs, as signifying Existence or Being, which in their Use always signify some Disposition or Intention of the Mind, with Relation to the Existence of some Subject with which they are joined in Speech. For Instance, *I am at the writing of this in Hull.* Here the Word *am* signifies Existence or Being; and, as it is used in Conjunction with the Subject, *I* discovers withal the Intention of *me*, the Speaker, to apply that Signification to myself. All other Verbs signify some Modification of Existence, or Manner of Being, amongst which Modifications, the most considerable are Action and Passion, and in the greatest Variety. I shall give the Reader but one Instance of these kind of Verbs in the Latin Tongue. *Lego* signifies not only a particular Sort of Action, but withal an Intention, in the Mind of him that uses it, to affirm that Action of himself, *Lege* signifies the same Action, but intimates a different Intention to command, desire, or allow, the Action to be done by the Person to whom the Discourse is directed.

But here we must remark, that denying, forbidding, and disallowing, are not signified by the Verb alone, but in Conjunction with another Word peculiarly applied to that Purpose, and therefore called Negative Particle to it thus *non lego*. If he would

would forbid, or diſallow another that Action, it muſt be done by the Negative Particle *ne* and the Verb in the Imperative or Subjunctive Mood, thus, *ne lege*, or *ne legas*. And the ſame Action, with the like Intentions of the Mind relating thereto, are expreſſed in the ſame Manner in our Engliſh Tongue, *I read, I do not read, read thou, do not read.*

An ADVERB is a Word added to a Verb or Adjective, and ſolely applied to the Uſe of qualifying and reſtraining the Latitude of their Signification, by the Intimation of ſome Circumſtance thereof, as of Quality, Manner, Degree, *&c.* As for Example, *Mr.* LOCKE *treats of the Underſtanding ingeniouſly.* The laſt Word is an *Adverb*, as ſignifying the Manner of the Action of Treating. Again, *Archimedes was a Perſon admirably ſkilled in the Mathematicks.* The Term *admirably* is an Adverb, as being applied to the Adjective *ſkill'd*, to denote the Degree thereof; and theſe two Words are ſolely applied to this Purpoſe of qualifying the Signification of Verbs and Adjectives. Thus Adverbs are ſufficiently diſtinguiſhed from Nouns in the Latin and Greek Tongues, which are therein uſed too for the ſame Purpoſe; but they are uſed likewiſe for other Purpoſes, as for the Subjects and Objects of Verbs, which the Latin of theſe two Words, and others of the like Nature, diſtinguiſhed by the Names of Adverbs, never are, but are always Attendants upon Adjectives and Verbs only, for the End above ſpecified in their Definition, and are therefore not declined.

It may not be amiſs to illuſtrate this Remark upon the Nature of the Adverb by an Inſtance fetched from the Latin Tongue. In this Sentence, *Manu ſe defendit*, *Manu* indeed ſignifies the Manner of

of the Defence; but then it is not a Word ſolely applied to that Purpoſe of qualifying the Signification of a Verb or an Adjective, but in the other Caſes is uſed to ſignify other Relations, as for Inſtance, in the Nominative the Subject, and in the Accuſative the Object, of a Verb. Now in this Sentence, *fortiter ſe defendit*, the Word *fortiter* is an Adverb, as being only and conſtantly uſed to ſignify the Manner of Action or Paſſion, and uncapable of being applied to any other Purpoſe, or to expreſs any of that great Variety of Relations which the Noun is capable of. In ſhort, the Adverb in Conjunction with Adjectives and Verbs ſerves to qualify and limit their Signification, juſt in the ſame Manner as the Adjective does that of the Noun.

A PREPOSITION is a Word uſed to ſignify ſome Relation which the Thing ſignified by the Word following it has to ſomething going before in the Diſcourſe. As for Example, *Cæſar came to Rome*. The Word *to* is a *Prepoſition*, becauſe it ſignifies the Relation that Rome had to Cæſar in Motion, as the *Place whither* that Motion tended, and where it terminated. *Italy is ſituated beyond the Alps*. The Word *beyond* is a *Prepoſition*, as ſignifying the Relation of *Place* or *Poſition* of the Alps to Italy to be ſuch, as that in going directly from England to the latter you muſt paſs the former. Again, *The Goodneſs* of *God* to *Mankind is very apparent*, from *the abundant Proviſion he has made* for *their comfortable Subſiſtence* in *this World*. Here the Particles *of*, *to*, *from*, *for*, *in*, are all *Prepoſitions*. The firſt *of* ſignifies the Relation that God has to Goodneſs, viz. that of a *Subject* wherein that *Quality* ſubſiſts. *To* ſignifies the Relation that Mankind have to that Goodneſs of God, as the

Object

Object upon which it is employed. *From* intimates the Relation which the Proviſions God has made for the Happineſs of Mankind has to the Appearance of God's Goodneſs to them, to be that of a *Cauſe* from whence that Appearance in the Mind ariſes. And *for* expreſſes the Relation, that the comfortable Subſiſtence of Mankind has to the abundant Proviſion of God, to be that of the *End* to which it was directed, or the *final Cauſe*, or *Motive*, with God for making that Proviſion. And, laſtly, *in* ſhews the Relation this World has in the Mind to that comfortable Subſiſtence, as the Place where that comfortable Subſiſtence is to be.

/ A CONJUNCTION is a Word made Uſe of to connect the Clauſes or Parts of a Period together, and to ſignify the Relation they have to one another./ As in this Period, *Julius Cæſar would not diſband his Army, and return a private Perſon to Rome,* BECAUSE *he was very ſenſible, if he did, he he ſhould be called to an Account for his extravagant Management in the Time of his Conſulſhip, and in his Province, which would have blaſted his ambitious and villainous Deſign of deſtroying the Liberty of Rome, and taking the Government of the Empire upon himſelf.* Here the Word *becauſe* connects the latter Part of the Period with the former, and withal ſhews the Relation it has thereto, viz. that of a *Cauſe*; for what is affirmed in the latter Part of the Period is by that Term *becauſe*, ſignified to be the *Cauſe*, *Reaſon*, or *Motive*, that induced Cæſar to act as he is repreſented to have done in the former Part of the Period. Again: *God will not finally let the Wicked go unpuniſhed,* THO' *he bear with them ſo far in this Life* AS *to let them live in Plenty,* AND *go down to the Grave in Peace;* FOR

Men are in this World in a State of Tryal; AND, THEREFORE, *it would not be conſiſtent with that Intention of the All-wiſe God for him to puniſh Wickedneſs conſtantly and viſibly in this Life.* The Particle *tho'* ſhews the next Clauſe to have a Dependance upon the former, ſo as to ſignify nothing to the Speaker's Purpoſe, without a Regard had to what goes before, and obliges the Reader to bear in Mind what goes before, in order to have a juſt Notion of what follows, and its Propriety or Pertinence to the Deſign of the Speaker, and ſo brings the two Clauſes under one and the ſame View in the Mind, and links them together, and with all this it ſignifies too the Relation which the Clauſe it introduces has to the foregoing, viz. that of a ſeeming, but not of a real Inconſiſtency with it. The next *Conjunction*, *as*, couples the Clauſe it leads up to the foregoing, and withal expreſſes its Relation thereto, as ſettling or determining the Extent of what in the foregoing Clauſe was but generally and indeterminately expreſſed. *And* couples again what follows to what goes before, and ſhews it to have the very ſame Relation with it, viz. that of ſettling the extent of what was indeterminately expreſſed in the Clauſe beginning with the Conjunction *tho'*. *For* ſhews the Relation of the following Clauſe to be that of a *Reaſon* for what goes before. *Therefore* ſets forth the Dependance of what follows upon what went immediately before, as the *Cauſe:* For this Life being deſigned for a State of Tryal by God Almighty, renders it impracticable for him to puniſh Vice conſtantly in this World, conſiſtently with that Deſign, becauſe that would be not to try Men whether they would be good or bad, but forcing them

them to be good, by deſtroying their Liberty, if there can be any true Virtue without Freedom.

An INTERJECTION is a Part of Speech that diſcovers the Mind to be ſeized or affected with ſome Paſſion, as of Joy, Sorrow, Surprize, &c. ſuch as are in Engliſh, *O! Alas! Ah!*

Thus have I given a ſufficient, and I hope a ſatisfactory Account of the Nature of the ſeveral Parts of Speech. I might, indeed, have ſpun it out to a much greater Length, by animadverting upon the Deficiency of others that have writ upon the Subject. But that would have been a very dry Piece of Work in itſelf, and perhaps would have hit the Taſte of but very few Readers; and therefore I have thought it better to let that alone, and preſent my own Senſe upon this General Part of Grammar, which ſeems common to all the Languages in the World, in one continued uninterrupted View. I proceed now to treat of ſome of the principal Parts of Speech more at large. And firſt of the *Noun*.

CHAP. II.

Of the NOUN.

A NOUN I have above defined to be the Name of a Thing, which in Speech is uſed to ſignify the ſame, when there is Occaſion to affirm or deny any Thing about it, or to expreſs any Relation it has in the Mind to any other Thing. And I chooſe to expreſs myſelf in this Manner, by calling it the Name of a Thing, becauſe I was loath to depart from the uſual Language of Grammarians upon this Subject but where I found an abſolute Neceſſity for it; for otherwiſe I might perhaps, with more Propriety and Exactneſs, have defined the Noun to be the Name of ſome Idea in the Mind. For, as Mr. LOCKE juſtly obſerves, *Words, in their primary or immediate Signification, ſtand for nothing but the Ideas in the Mind of him that uſes them, how imperfectly ſoever or careleſly thoſe Ideas are collected from the Things which they are ſuppoſed to repreſent. When a Man ſpeaks to another, it is that he may be underſtood; and the End of Speech is, that thoſe Sounds, as Marks, may make known his Ideas to the Hearer. That then which Words are the Marks of are the Ideas of the Speaker: Nor can any one apply them as Marks immediately to any Thing elſe but the Ideas that he himſelf hath*---Eſſay concerning Human Underſtanding, Book III. Ch. 2. Nouns then are properly the Names of Ideas in the Mind; and it is only by the Intervention of thoſe Ideas, as they ſtand for Things, that they can be called

called the Names of Things. Words are uſed for Ideas, as the Marks and Signs thereof. Ideas are the Pictures and Reſemblances of Things as they exiſt *in rerum natura*. Thus Words are primarily put for Ideas, and ſecondarily for Things repreſented by them, in which Senſe I call a Noun the Name of a Thing.

I wave here the Diſtinction of Nouns into Proper and Common, becauſe it is of no Uſe at all in Grammar, the Conſtruction of both being alike in all Languages.

The firſt Thing remarkable of the *Noun* is the Variation or Change of Termination it undergoes to ſignify a Number more than one. When Men firſt invented Names, their Application was to ſingle Things: But, ſoon finding it neceſſary to ſpeak of ſeveral Things of the ſame Kind together, they found it likewiſe neceſſary to alter or vary the Noun, which from its Original and primary Application was naturally ſingular, to ſignify that Uſe of it, for more than one Thing of the Kind. And this was ſo neceſſary, that it is impoſſible to conceive how any Language can want this Variation of the Noun, where the Nature of its Signification is ſuch as to admit of Plurality.

But tho' all Languages perhaps agree in varying the Noun for the Purpoſe of ſignifying more Things than one of any Kind, yet they do not agree in the Number of thoſe Variations; for ſome have but One, and ſome Two. The Modern Languages of Engliſh, French, *&c.* have only one, and ſo likewiſe the Latin; but the Greek and Hebrew have two, one to ſignify the Number two, and another to ſignify a Number of more than two. Under one Variation the Noun is ſaid to be of the *Dual* Number, and under the other of the *Plural*.

Wher

When I ſpeak of the different Number of Variations the Noun undergoes in the Greek and Latin Tongues for the expreſſing of more than one, I am to be underſtood of what Grammarians call the Nominative Caſe in the Dual and Plural Numbers. For in that Caſe there is but one Variation of the Noun Singular to expreſs a Number more than one in the Latin. Thus *ſtella*, to ſignify more than one is altered to *ſtellæ* only in the Nominative, *liber* to *libri*, *regnum* to *regna*, &c. Theſe are the only Variations thoſe Words undergo, when they are deſigned to ſignify a Number of Stars, Books, or Kingdoms more than one, and are uſed before Verbs as the Subjects thereof. But in the Greek Language the Caſe is different, there the Noun has two Nominatives formed from the Singular, one to ſignify the Number two, and the other more than two. Thus from the Singular ἀιχμη is formed ἀιχμα to ſignify two Spears, ἀιχμαι more than two. So likewiſe βιϐλω a Book gives two other Nominatives, βιϐλω two Books, βιϐλοι more than two.

The Hebrew Language agrees with the Greek in this double Alteration of the Noun to ſignify Plurality. But our modern Languages, with the Latin, have only a ſingle Alteration of the Noun for that Purpoſe, *i. e.* to ſpeak in the Language of the Grammarians, their Nouns have only two Numbers, Singular and Plural. And in the French and Engliſh Tongues the Plural is uſually formed from the Singular by adding the Letter *s*, as *Horſes*, *Dogs*, *Books*, *Bells*, from their Singulars, *Horſe*, *Dog*, *Book*, *Bell*, &c.

But, beſides this Change of the Noun to expreſs Plurality, in the Greek and Latin Tongues, it undergoes ſeveral other Changes in the ſeveral Numbers;

Numbers; in order to the right Underſtanding of which, we are to conſider that Nouns have in Diſcourſe a double Signification, one *Abſolute*, and the other *Relative*. The *abſolute* Signification of the Noun is that Thing it is appointed to ſtand for, and which it thereby becomes capable of being put for under any poſſible Form of Conſtruction. The *relative* Signification is the *Relation* under which the Mind conſiders the abſolute Signification of the Noun, with regard to ſomething elſe mentioned in the Diſcourſe; for Inſtance, *Virtue is infinitely more valuable than Riches*. Here the firſt Word *Virtue* has a double Signification, *abſolute* and *relative*. The *abſolute* Signification is a Conduct agreeable to the Will of God. This is the Thing that Word is the Name of, and for which it is put in all poſſible Variety of Conſtruction with other Words in Speech. The *Relative* Signification is that of *Subject* to which the following Words are applied; and this *Relative* Signification is intimated by its Poſition in the Sentence before the Verb. Again, *A wiſe Man regards Virtue more than Riches*. In this Conſtruction of the Noun *Virtue* after the Verb, it ſtill has the ſame *abſolute* Signification, but then a different *relative* one intimated by that Conſtruction or Poſition of it, viz. the *Object* of the Verb *regard*. For under that View of Relation the Mind here conſiders it, and ſignifies that Relation by this Form of Conſtruction or Poſition of it after the Verb *regards*. Again, *Men oftentimes attain to great Riches and Honours by Virtue*. The Noun Virtue has ſtill the ſame *abſolute* Signification: It is here again put for ſuch a Conduct or Behaviour as is agreeable to the Law of God; but then, by virtue of its Conſtruction with the Prepoſition *by*, it has a relative Signification quite different from the

the former, viz. that of a *Means* whereby great Riches and Honours are oftentimes attained. Thus we ſee the *abſolute* Signification of the Noun *Virtue* continues the ſame under all theſe different Forms of Conſtruction with other Words; but its *relative* one is changed, and alters with the Conſtruction.

Now, the ſeveral Changes which the Noun undergoes in the Latin and Greek Tongues in the ſeveral Numbers are called *Caſes*, and are deſigned to expreſs the ſeveral *Views* or *Relations* under which the Mind conſiders Things with regard to one another, and the Variation of the Noun for this Purpoſe is called *Declenſion*. Thus to decline *Muſa* is only to vary its Termination, as *muſæ muſam*, *muſarum*, *muſis*, *muſas*. Theſe ſeveral Variations are its ſeveral Caſes in the Singular and Plural Number. *Muſa* is the Nominative and Ablative Singular. *Muſæ* the Genitive and Dative Singular, and the Nominative Plural, &c. And when the Thing ſignified by *Muſa* is deſigned to be the *Subject* of the Diſcourſe, or the Mind would affirm or deny ſomething of it, the Nominative *Muſa* is uſed before the Verb to ſignify that Relation or View of the Mind. And, if the Thing ſignified by *Muſa* is conſidered as the *Object* upon which any Action terminates, in order to intimate that Conſideration, the Word is altered, and the Accuſative *Muſam* made uſe of for that Purpoſe.

By what has been ſaid the Reader may perceive the Uſe of the Caſes in the Greek and Latin Tongues; they are deſigned to expreſs the various Relations of the Noun in Diſcourſe. In the Hebrew, as likewiſe the Modern Languages, the Noun has no Declenſion at all; the various Relations it has in Diſcourſe are ſignified not by any Change of Termination, but by *Particles* prefixed, which are therefore

therefore called *Prepoſitions*. I ſhall here illuſtrate this by an Example in the Latin and Engliſh Tongues: In this Sentence, *Nihil eſt jucundius ſapienti ſuavitate ſapientiæ*. The Word *ſapienti* has the Relation of the *Perſon* to whom *Nihil eſt jucundius*, &c. and that Relation is ſignified by a Change of the Nominative *ſapiens* into *ſapienti*. *Suavitate* has the Relation of the *latter Term of a Compariſon*, which Relation is intimated by the Alteration of the Nominative *ſuavitas* into *ſuavitate* the Ablative Caſe. And then *ſapientiæ* has the Relation of a *Subject* to *ſuavitas*, in which it inheres, or to which it appertains; or, if you will, that of a *Cauſe*, to ſignify which Relation the Noun *ſapientia* is put in the Genitive Caſe, by changing its ending *a* into *æ*. Now, the Interpretation of this Latin Sentence in Engliſh runs thus, *Nothing is more pleaſant to a wiſe Man than the Sweetneſs of Wiſdom*. Wherein the firſt Relation is ſignified not by any Alteration of the Noun *Man*, as in the Latin, but by the Prepoſition *to* put before it; the ſecond by the Particle *than*; and the Third by *of* without any Change of the Nouns following them.

From what has been ſaid, it appears that the Noun in all Languages undergoes a Change to ſignify Plurality, and in others, as the Latin and Greek, various other Changes to ſignify the Relation under which the Mind conſiders Things amongſt themſelves. And theſe are all the Changes the Noun admits of in any Language. In the Hebrew Language, indeed, the Noun has its *præfixa* and *affixa*, as they are called; the former to ſignify ſome few Relations, and the latter to denote the Pronouns Poſſeſſive and Relative, ſuch as *mine*, *thine*, *yours*, *his*, *theirs*, &c. but then the Noun remains unaltered,

altered, notwithſtanding thoſe Additions in the Beginning and End of it, at leaſt the Conſonants remain the ſame, ſaving that the Dual and Plural Terminations of the Noun are cut off, to make Room for the *affixa*.

Another Affection of the Noun in ſome Languages is what Grammarians call *Gender*; but, as this is only a Denomination given the Noun, from its being conſtantly joined with the Adjective in ſome certain Termination, it will be more proper to treat of that Affection of the Noun in the next Chapter, where we ſhall diſcourſe of the Adjective.

CHAP.

CHAP. III.

Of the ADJECTIVE.

THE principal and almoſt ſole Uſe of the *Adjective* is by its being joined to the Subſtantive to limit and reſtrain the Latitude of its Signification, by intimating the Union of ſome Circumſtance or Quality with the Thing ſignified by the Noun, or its Separation, ſo that the Adjective and Subſtantive taken together ſignify ſome Sort or Kind of the Thing meant by the Noun, as *a good Man*, *an ingenious Man*, *a wicked Man*, *a ſlow Man*, ſignify ſo many different Sorts or Kinds of Men.

In the antient Languages of Greek and Latin, the Adjective is liable to the ſame Variation, both for Number and Caſe, that the Noun is, and has moreover various Terminations in the Caſes. Theſe are called the Genders of the Adjective, and by an odd Kind of Fancy in the original Contrivers of thoſe Languages, for which it ſeems ſomewhat difficult to aſſign a good Reaſon, the Adjective not only agrees in Caſe with the Subſtantive to which it is applied, but is conſtantly applied to the ſame Subſtantive in the ſame Gender, except only that ſome few Subſtantives have the Privilege of being joined to two different Terminations of the Adjective, ſometimes with one, and ſometimes with another.

Where

Where the Adjective has Three Terminations in a Caſe, the Firſt is called the *Maſculine*, the Second the *Feminine*, and the Third the *Neuter* Gender; but, where it has only two, the firſt is called *Maſculine* and *Feminine*, and the ſecond *Neuter*. A Noun likewiſe that is conſtantly joined with the firſt of the Three Terminations of an Adjective is called a Noun of the *Maſculine* Gender. If it is conſtantly joined with the ſecond, it is ſaid to be of the *Feminine*. And if with the third, of the *Neuter* Gender. If it is joined with two different Terminations of the Adjective in the ſame Caſe, it is ſaid to be of two Genders. And this is all the Myſtery of Gender in *Grammar*.

As to Gender, the French Language is guilty of the ſame Caprice with the Greek and Latin. Their Adjectives have two different Terminations in each Number, and are applied to ſome Subſtantives in one Termination, and ſome in another, but conſtantly to the ſame Subſtantive in the ſame Termination. But our Engliſh Language is a Stranger to this Whimſey, in which the Adjective undergoes no Change at all, either of Number, Caſe or Gender; whereas it undergoes all Three in the Greek and Latin, and the firſt and laſt in the French.

This Contrivance and Uſe of the Adjective I call Caprice in Language, and it is certainly ſo in the French, becauſe there it anſwers no End or Purpoſe at all. As to the Greek and Latin Tongues, the Matter may perhaps admit of a Diſpute; becauſe, by the violent and unnatural Way of placing the Words in a Period, which prevail in thoſe Languages, the Adjectives happen ſometimes to be ſeparated from their Subſtantives: And

in

in that Diſtreſs an Agreement of the Adjective with the Subſtantive in Caſe, Gender, and Number, ſerves to bring them together again, and give them their natural Poſition in the Underſtanding, without which the Period would be unintelligible. But, notwithſtanding this Appearance of Uſefulneſs, I cannot help thinking the Declenſion of Adjectives to have been originally nothing but Whimſey in thoſe Languages, becauſe to me it appears abſurd to ſuppoſe the placing of Words in Sentences could have been originally ſo diſorderly as we find it in the Greek and Latin Authors. At firſt the Diſpoſition of the Words was, I doubt not, more natural: ſo that the Situation or Poſition of the Adjective in a Sentence did ſufficiently point out the Subſtantive to which it belonged, and conſequently there could be no Occaſion for ſuch Variation of it as to Number, Caſe, or Gender, for that Purpoſe. And as every Thing in Language ought in Reaſon to be ſubſervient to the Deſign thereof, that is, the eaſy and expeditious Conveyance of Thoughts, any Variation of Words, that is not ſome Way or other conducive to that End, may be properly called whimſical. And upon this Account it is, that I preſume to ſay that, in the French Language, a Diſtinction of Number, as alſo of Gender, in the Adjective is mere Caprice; becauſe the Poſition of the Words in that Language being natural and proper, the Appropriation of the Adjective to the Subſtantive becomes thereby very obvious, and conſequently the Variation of the Adjective as to Number and Gender is perfectly needleſs.

This Whim has been guarded againſt in the Contrivance of the Engliſh Tongue, wherein the Adjective undergoes no Variation or Change at all;

becauſe the natural Diſpoſition of the Words of a Period in our Language rendered it wholly unneceſſary, as well as it is in the French. Our Adjectives are always unvariably the ſame, without any Change or Alteration at all, let the Gender or Number of the Adjective be what it will. Thus we ſay, *A good Man*, *a good Woman*, *good Men*, without any Variation of the Adjective *good*, tho' the Subſtantives differ both in Sex and Number. The Latins ſay, *bonus vir*, *bona fœmina*, and *boni viri*, where the Adjective undergoes a Change of Termination in its Application to the Subſtantive *fœmina*, upon Account of its denoting the Female Sex; and it is again diefferently varied, when joined to *viri*, upon Account of its being the Plural Number; and there too the Termination is in *i*, or *æ*, upon Account of *viri*'s denoting the Male Sex. Now why *bonus vir*, *bonus fœmina*, and *bonus viri*, might not have done as well, no good Reaſon, I believe, can be given, that is, why it might not have done as well originally, when the placing of Words in the Latin Tongue was, I ſuppoſe, more natural; and the Poſition of the Adjective, with reſpect to the Subſtantive, ſufficiently determined the Application thereof.

The placing of the Words of a Sentence in the Latin Tongue is, I ſay, uſually manifeſtly forced and unnatural, and cannot reaſonably be ſuppoſed to have prevailed in the original Contrivance of thoſe Languages. The very old Greeks and Latins, no doubt, placed their Words in the ſame Order as the Ideas riſe in the Underſtanding, becauſe that was obvious and natural for them to do; but a different diſpoſition of them unnatural, and therefore muſt have been the Product of Time, and the Effect of Study and Affectation. Their Departure from

from the original and native Simplicity of their Language in this Point was perhaps owing to a Deſire of rendering their Period more ſmooth and agreeable to the Ear. What elſe could induce them to run ſo counter to the Guidance and Direction of Nature in this Matter, is, I think, impoſſible to be imagined. However, depart from it they did; and then, indeed, the Variation of their Adjective as to Number, Caſe, and Gender, and the Agreement thereof with the Subſtantive therein, was not wholly uſeleſs; becauſe that Agreement ſerved to bring the Adjective and Subſtantive together again, where they happened to be oddly ſeparated by that diſorderly confuſed Diſpoſition of Words in Sentences, which Cuſtom had introduced. For Inſtance,

Tytere, tu patulæ recubans ſub tegmine fagi.

Here the natural Order of the Words is oddly confounded, by which *patulæ* is not only placed before its Subſtantive *fagi*, which by Right it ſhould not be, but is ſeparated from it by the Interpoſition of three Words; but as it agrees in Number, Caſe, and Gender with *fagi*, that Agreement points out *fagi* to be the Subſtantive it belongs to. Whereas had the Adjective *patulus* been like the Engliſh Adjectives *broad* or *ſpreading*, invariable, and ſo applicable to Subſtantives of any Caſe, Gender, or Number, it would have been a dubious Point whether it was, in the Intention of the Poet, applied to *fagi*, or *tegmine*. Again in the very next Verſe,

Sylveſtrem tenui muſam meditaris avena.

The natural placing of the Words is ſtrangely inverted, by Means of which the two Adjectives

ſylveſtrem and *tenui* are ſo ſeparated from their Subſtantives, that were it not for their Declenſion, and Agreement with their Subſtantives in Number, Caſe, and Gender, it would not be very apparent which was to be applied to which, that is, whether the Poet deſigned that *ſylveſtris* or *tenuis* ſhould belong to *avena*.

This confuſed Order of Words in the Latin and Greek Tongues, conſtant Cuſtom has ſo reconciled us to, that it goes very glibly down with us, without ſhocking us at all, or giving the leaſt Offence; which, were it to be uſed in our Engliſh Tongue, would appear monſtrouſly abſurd and ridiculous, as the Reader may perceive by the following Tranſlation of the two foregoing Lines out of Virgil, wherein the Words ſtand in the ſame Order as they do in the Original.

O Tityrus, Thou of a broad lying under the Cover (Beech,
A Ruſtick upon a ſmall Tune practiſes Pipe.

A Reader unacquainted with the learned Languages muſt ſtand amazed at ſuch a wild, unaccountable, fantaſtical Diſpoſition of the Words, and wonder what muſt have been in the Noddles of the firſt Introducers of ſuch a Practice. And indeed in a Language like ours, where neither Nouns nor Adjectives have any Declenſion, ſuch a Diſorder is utterly intolerable, as occaſioning an inſuperable Obſcurity, a Perplexity not to be unravelled. But in the Latin the Caſe is different. There the Declenſion of Nouns, Adjectives, and Verbs is ſuch, that, by the Agreement of one of thoſe Parts of Speech with another, all Confuſion and even Difficulty for the moſt Part, is pretty well prevented, and

and a little Uſe makes a Man take in the Senſe of a Period, almoſt every where, as readily as he would do, if the Order of Words was natural.

But though this uncouth, unnatural placing the Words in the Greek and Latin Tongues ſeldom creates much Difficulty to thoſe that are pretty well acquainted with them, yet it certainly makes a very great Difficulty in learning the Latin. Children are moſt ſtrangely perplexed and confounded with it for a long Time, 'till they have got a pretty large and general Acquaintance with Words. And then, upon reading a Sentence ſlowly and attentively over, the Senſe appearing in ſome Meaſure, and as it were *per nebulam*, leads them into the Order, wherein the Words are to be taken to expreſs the Senſe more exactly and completely in Engliſh.

I have more than once taken Notice, that the natural Order of Words is, in the Main, pretty well obſerved in our Modern Languages, particularly the French and Engliſh: But this is to be underſtood of Proſe principally; for, in the Writing of Verſe, a Regard to the Meaſure and Rhime thereof together very frequently lays the Writer under a Neceſſity of departing from that natural Order which, upon Account of that Neceſſity, is allowed of and authoriſed by Cuſtom. But yet this Liberty comes far ſhort of that practiſed by the Greek and Latin Poets. The vaſt Licence they made Uſe of in this Point the Nature of our Modern Languages will not allow of, for the Reaſons already given.

The Reader by this time will, I ſuppoſe, be curious to know more preciſely wherein this natural placing of Words conſiſts, or what that Order and Diſpoſition of Words is, which I call natural.

Now in Affirmative or Negative Sentences I take it to be this. The Subject, that is, the Perſon or Thing whereof any Thing is affirmed or denied, ought to ſtand firſt, and the Words applied to it, whether Adjectives or others, in order to limit or reſtrain the Generality of its Signification, to come next: After which ought to follow the Verb, whereby any Thing is affirmed or denied of that Subject or Subſtantive; and if the Verb be Tranſitive, the next Word in Order is the Subſtantive, upon which that Action terminates, to which ought to be joined the Adjectives, or other Words intended to limit the Latitude of its Signification, and then the other Words ſignifying the other Relations that Things are conſidered by the Mind as having to one another, as of a Cauſe, Inſtrument, Manner, Means, Reſpect, wherein, Time when, &c.

And this Order of Words in Diſcourſe I call natural, becauſe it is the Order wherein the Ideas in mental Propoſitions ſeem to ariſe naturally in the Underſtanding. In that Order the Mind conceives its Thoughts; and Sentences being deſigned to convey Thoughts, the Words therein naturally follow the Order of our Ideas, and ſo far as they do not may be ſaid to be naturally placed. But that the Reader may the better comprehend what has been ſaid upon this Head, I ſhall illuſtrate it by an Inſtance taken from the Latin Tongue.

Livy, B. 1. 13. has theſe Words. *Ex bello tam triſti læta repente pax, cariores Sabinas viris ac parentibus, et ante omnes Romulo ipſi fecit.* every one will be ſenſible that the Words reduced to the Order of Nature, muſt ſtand thus, *Pax læta repente ex bello tam triſti fecit Sabinas cariores viris ac parentibus, et Romulo ipſi ante omnes.*

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It is evident then, in my Opinion, that this placing of the Words is natural, as being agreeable to the Order, wherein the Ideas ſignified by Words naturally riſe in the Mind, and that Order wherein they muſt be viewed by the Mind before they can be intelligible.

It may not be amiſs, before we conclude this Chapter, to take Notice of an Adjective peculiar to ſome Languages, called an *Article*. Of this there are two Sorts, *Definite* and *Indefinite*. The former is prefixed before a Noun, to reſtrain or limit its Signification to ſome particular Species, or Individuals of the Kind, or Sort of Things, ſignified by the Noun. The Indefinite Article is uſed to ſignify the Noun's being taken indefinitely or in general, for any Individuals of the Kind.

The Greek Language has only a definite Article, but the Engliſh and French have both the definite and indefinite. Of the latter Kind are in the Engliſh *a* or *an*, for the Singular Number only, the Plural has none: In the French *un*, *une*, and *des*.

The Uſe of the Articles both definite and indefinite is another Whim in Language, there being no Manner of Occaſion for them at all for the Purpoſes they are deſigned to anſwer; as is evident from the Latin Tongue, which has none, and yet for Clearneſs and Perſpicuity is no ways inferior to either the Greek, or the modern Languages, that have. For where there is nothing in the Series of the Diſcourſe, to limit the general Signification of Nouns, they are of Courſe to be underſtood generally, or in the whole Extent of their Signification; and it is natural and obvious ſo to underſtand them; which renders the indefinite Article wholly uſeleſs. And where there is any Thing

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in the Context or Thread of the Diſcourſe, to limit the Signification of Nouns to particular Species or Individuals, that is ſufficient; and ſo the definite Article likewiſe becomes utterly uſeleſs and unneceſſary: For indeed it only intimates in general, but the Signification of the Noun is to be limited, but does not ſignify in particular to what; that muſt be underſtood from the Contex alone; and when it is, as it always is, the general Intimation of the Article comes too late, and ſignifies nothing. The Uſe therefore of that, as well as the indefinite Article, is a mere Whimſy in Language, as being wholly inſignfiicant to any End or Purpoſe thereof.

The Uſe of the Articles in general is for the End above ſpecified, viz. a Limitation of the Noun, or the contrary, but not always; they are ſometimes uſed for no End at all, and then they are no ſignificant Part of Speech, but only mere Expletives. And in this Reſpect the Greek and French Languages are more whimſical than the Engliſh. They are both guilty of uſing the definite Article before proper Names, which is apparently inſignificant; becauſe thoſe are by the Nature of their Signification only particular; and therefore need no definite Article to ſignify their being taken particluarly. The Greek uſes the Article ὁ, &c. before the proper Names of Men, Women, Cities, Towns, Countries, Rivers, &c. The French before the Names of Countries, and Rivers, as *la France*, *l' Angleterre*, *le Danube*, *le Rhone*, but the Engliſh before the Names of Rivers only, as *the Thames*, *the Ouze*, *the Humber*. The French likewiſe uſe the definite Article before the Names of Arts and Sciences, as alſo Virtues, Vices, Games, and other Things, though ſpoken of generally,

rally, as *la Grammaire*, *la Rhetorique*, for Grammar or Rhetorick in general, and *la Temperance*, *l' Intemperance*, *l' Homme*, *l' Argent*, *joüer a la paume*, *au piquet*. I might enlarge upon this Head of the fantaſtical Uſe of the Articles in Language; but it would perhaps be tedious to the Reader, and of little Uſe; and therefore I ſhall proceed to treat of one of the moſt important of all the Parts of Speech, the *Verb*.

CHAP.

CHAP. IV.

Of the VERB.

THE Verb in Language is a Part of Speech peculiarly uſed to ſignify Being, or Manner of Being, but chiefly Action or Paſſion, and withal ſome Intention of the Mind relating thereto. The Active or Paſſive Powers that Subſtantives are endued with, by Virtue of which all the Changes and Alterations that are in the World are brought about; and the frequent and conſtant Occaſion there is to take Notice of thoſe Powers, or the Conſequences thereof, in the Way of affirming or denying, interrogating, commanding, forbidding, &c. make this Part of Speech abſolutely neceſſary, inſomuch that no Language can be without it.

The firſt Thing remarkable of the Verb is the Change it undergoes in ſome Languages, (as the Greek, Latin, and French) to ſignify various Intentions of the Mind, with regard to its Signification, which is called *Mood.* Thus the Verb is formed or altered in a certain Manner to affirm, deny, or interrogate; which Formation of the Verb from the principal Uſe of it, is called the *Indicative Mood.* Again the Verb is formed or altered in a different Manner to ſignify the Intention of commanding, forbidding, allowing, diſallowing, entreating, which likewiſe, from the principal Uſe of it, is called the *Imperative Mood.* It undergoes too, in Greek, a different Formation, to ſignify wiſhing, which is called the *Optative Mood*;

Mood; and another to ſignify the ſame Intentions as the Indicative, of affirming, denying, interrogating; yet not abſolutely, but relatively, and in Dependance upon, or in Subjunction to ſome other Verb, which is called the *Subjunctive Mood*, and in Latin and French is the ſame with the Optative. And laſtly, it undergoes another different Variation, to ſignify the Intentions of affirming and denying in Subſerviency to ſome other Verb Tranſitive, as the Object thereof, which Mood is called the *Infinitive*. Thus

Aio te, Æacida, Romanos vincere poſſe.

Here *poſſe* is the Infinitive, and affirms, or intimates the Intention of affirming, which is one Uſe of the Indicative; but then it does not do it abſolutely, for in order to that it muſt have been the Indicative *potes*; but with Reference to, or in Dependance upon, the Verb *aio*, as being together with its Appurtenances *te vincere Romanos*, the Object thereof, or the Thing ſaid. In any other way of uſing the Infinitive Mood but this, it is properly a Noun, and no Verb.

The Engliſh Verb has no *Mood* at all, that is, no Variation or Change to ſignify the various Diſpoſitions or Intentions of the Mind, with reſpect to the Thing ſignified by it. To inſtance, in the Verb *read*, *I read*, *I do not read*, are an abſolute Affirmation and Negation, and *does he read?* an Interrogation, and ſo equivalent to the Verb anſwering thereto in Latin, put in the Indicative Mood thus, *lego*, *non lego*, *legit?* the very ſelf ſame Verb *read* without any Change is put ſingle to intimate a Deſign of commanding, permitting, or intreating, and ſo anſwers to the Latin Imperative

Imperative *lege*; the ſame again is uſed in the Expreſſing of a Wiſh or Deſire with reſpect to Reading, as *O that I could read*, *O that I might read*, where it anſwers to *utinam legam*, ſo likewiſe in Subjunction to another Verb, as *I took the Book away*, *leſt you ſhould read it*, *I deſire to read the Book*, the ſame Verb *read* unaltered with *ſhould* before it anſwers to the Latin Subjunctive, and with *to* before it to the Infinitive. By which it appears, that the Engliſh Verb *read* without any Alteration partly with, and partly without the Help of other Words before it, ſerves the Purpoſe of all the Modal Variations of the Latin Verb *lego*; and what has been obſerved of the Verb *read* is applicable to all Engliſh Verbs whatſoever, which therefore, it's plain, as I obſerved before, have no *Mood* at all.

We have not only daily Occaſion to take Notice of the Alterations and Changes that happen in Subſtantives by Virtue of their Active and Paſſive Powers, or to enquire after them, but we have the like conſtant Occaſion to take Notice of, or enquire after, the Time of ſuch Changes or Alterations. For this Purpoſe, in the antient Languages of Greek and Latin, the Verb is modified or formed by a Change of Termination, to imitate the Time of any Action or Paſſion, &c. ſignified by the Verb. But the Modern Languages effect this, partly by a Variation of the Verb, and partly by Signs of Time, or, to ſpeak more properly, by Auxiliary Verbs prefixed before it. Thus, in the Latin as well as the Greek, the Theme, that is, the Word from which all the ſeveral Modifications of the Verb are deduced, ſignifies the Time preſent, and withal poſitively affirms, or, in Conjunction with a Negative Particle, denies the Action, Paſſion, &c.

&c. of the Perſon ſpeaking, or elſe queries about the Action, Paſſion, &c. with reference to the Perſon ſpeaking. Thus *lego* is the Theme from whence all the other Perſons of the Preſent, as alſo of the other Tenſes, in the ſeveral Moods, are viſibly derived, and amount to an Affirmation of the Perſon ſpeaking, applying thoſe Actions to himſelf at the Time of his uttering thoſe Words; or, an Interrogation whether thoſe Actions are applicable to him at that Time.

Again, an Alteration of that Word by a Change of the Ending into *legis* applies thoſe Actions to, or affirms thoſe Actions poſitively and abſolutely of ſome Perſon addreſſed to, by the Perſon uſing thoſe Words, and withal ſignifies the Time of thoſe Actions to be then when he uſes them, or elſe interrogates the Perſon addreſſed to, whether thoſe Actions arē applicable to, or may be affirmed of, him at that Time. This is conſtant in thoſe Languages, that the Theme is ever put to ſignify the Application of Action, Paſſion, &c. to the Perſon that uſes it, and at the Time of uſing it, or in Conjunction with a Negative Particle, the contrary, viz. the Separation of Action, Paſſion, &c. from the Perſon ſpeaking, and at the Time of his ſpeaking, or elſe to query about the Application or Separation thereof, at that Time. And the following Variations of the Verb in the Preſent Tenſe are uſed for the ſame Purpoſes with regard to their reſpective Perſons.

The Time of Action, which, as I have above taken Notice in the Latin Tongues, is always ſignified by the Verb only, is, in our Modern Languages, partly ſignified by the Verb, and partly by an auxiliary Verb prefixed before it. Thus, in Engliſh and French, the Theme conſtant-

ly ſignifies the Action in the Preſent Time applied to the firſt Perſon ſingular I. For Inſtance, in the Engliſh Tongue, *I love*, *I teach*, *I read*. The Words *love*, *teach*, *read*, are the Themes, and apply the ſeveral Actions to the Perſon ſpeaking, or the firſt Perſon ſingular I, in the Preſent Time, that is, the Time of their being uttered. The Verb in thoſe Affirmations ſignifies as the Verbs do in the Greek and Latin Tongues, together with the Action, the Time of the Action. The ſame Obſervation holds of the following Perſons, as *thou teacheſt*, *he teacheth*, *we teach*, *ye teach*, *they teach*. The Verb every where ſignifies the Time of the Action as well as the Action. But, when we deſign to affirm or deny with Vehemence, in the preſent Time, it is uſual to expreſs the Time by the auxiliary Verb *do*, &c. as ſuppoſe any one makes a Doubt, whether I am reading or no, if I am concerned to remove that Doubt, by aſſuring him that I am, it is agreeable to the Idiom of our Language, to give him that Aſſurance, by ſaying, *I do read*, not *I read*. Now here the Time is expreſſed by the auxiliary Verb *do*, and the Word *read* becomes a Sort of a Subſtantive; for *I do read* ſeems to amount to this, or to be expreſſive of this Senſe, *I do the Action meant by the Word read*. Now a Word put for an Action, and made the Object of a Verb Active and Tranſitive, upon which the Action ſignified by it terminates, as is the Caſe here, is, in that Uſe of it, properly a Noun or Subſtantive.

The Time paſt definite in our Language is likewiſe ſometimes expreſſed by the Verb itſelf, and ſometimes by the auxiliary Verb *did* or *didſt*, when what is uſually called and looked upon as a Verb, in reality becomes a Subſtantive, in that Way

Way of uſing it, as *I taught*, or *I did teach*. In the former Expreſſion, the Verb *taught* ſignifies the Action, and the Time of the Action conjointly. But in the latter the Time is ſignified by the auxiliary Verb *did*, and *teach* in reality becomes a Noun, or Subſtantive, ſignifying the Action meant by the ſame Word *teach*, when it is uſed as a Verb.

The Time paſt conſidered as indeterminately, or but lately paſt, is always expreſſed in Engliſh by another auxiliary Verb, *have*, *haſt*, *hath*, or *has*, and never by the Verb. Thus *I have read* yields a Senſe no otherwiſe to be expreſſed in our Language; there is no Variation of the Verb at all for the Purpoſe.

The Time likewiſe conſidered as paſt before another Time conſidered as paſt, is no other Way to be expreſſed in Engliſh than by another Variation of the Verb *have*, to wit, *had*, as *I had read*.

The future Time too is never expreſſed by the Verb in our Language, but only by the auxiliary *ſhall* or *will*; and, in all theſe three latter Caſes, the Verb ſeems to be metamorphoſed into a Noun.

From what has been ſaid, it appears that we have in our Engliſh Tongue but two Tenſes, properly ſpeaking, viz. the Theme to ſignify the Time preſent, and one Variation from it for the Time definitely paſt, in the firſt Perſon I mean, that is, we have but a Preſent and a Preterimperfect Tenſe. For the Time indefinitely, or but lately paſt, the Time paſt before another Time mentioned as paſt, and the Future, (which, with the former two are all the various Conſiderations of Time that Language requires) are all expreſſed not by the Verb, but auxiliary Words, which, in Conjunction with the Verb, are but improperly called

Tenſes; for Tenſe in ſtrict ſpeaking is only a Variation of the Verb to ſignify Time. The Preter-imperfect Tenſe is uſually formed from the Theme by adding the Syllable *ed:* But there are a great many Exceptions, which create a Difficulty to Strangers that have Occaſion to learn our Language.

The French Tongue uſes no other auxiliaries to expreſs the Time of Action than only the Verb *avoir*, anſwering to our Verb have; and therefore the Time preſent, as well as the Time definitely paſt, and the future, are all expreſſed by the Verb, the firſt by the Theme, and the other two by Variations from it, as *Je parle, I ſpeak* or *do ſpeak, Je parlois, I ſpoke* or *did ſpeak*, or *I was ſpeaking, Je parlais, I ſpoke* or *did ſpeak, Je parlerai, I ſhall* or *will ſpeak.* This is the only Way of expreſſing theſe ſeveral Times for the firſt Perſon; from which it appears that the French Verb has four Tenſes, and no more in the Indicative.

Verbs ſignifying Paſſion in the Greek and Latin Tongues are uſually formed by a Change of the Verb Active; which Verb, ſo changed and differently varied or conjugated, is called the Paſſive Voice; but, in our Modern Languages of Engliſh and French, we have no Paſſive Verb formed from an Active Tranſitive at all, that is, we have no Paſſive Voice. The Want of it is ſupplied, partly by an auxiliary Verb anſwering to *ſum* in Latin, and a Paſſive Participle formed from the Verb Active, partly by the auxiliary Verb *have*, or *avoir*, and a Participle from the other Auxiliary as in Engliſh *I am taught, I was taught, I have been taught, I had been taught, I ſhall* or *will be taught.* And in like Manner in French.

Tho' all Time be either paſt, preſent, or future and

and ſo there might ſeem to be no Occaſion for any more Tenſes, or Variations of the Verb, to intimate the Time of any Action, Paſſion, &c. than three, yet it has been found convenient to make uſe of more. For the Time paſt comes under a threefold conſideration, it is conſidered either as Definite, Indefinite, or paſt before ſome other Time mentioned in the Diſcourſe as paſt. Thus, *In my Return from London I came by Cambridge*, the Verb *came* ſignifies the Time paſt, definite, or determined, by being the ſame with that of my Return from London. *I have been at Cambridge.* Here *have been* ſignifies the Time paſt, but indefinitely, no more being meant by it but that I have been ſome Time or other at Cambridge, but when is not determined by that Expreſſion. *I ſpoke to the Gentleman of your Affair, but he told me he had already done it.* Here *had* denotes the doing of the Affair to be paſt, before the Time of my ſpeaking about it, which is ſpoke of as paſt.

Agreeably to this three-fold Conſideration of the Time paſt, the Latins have Five Tenſes. The Greeks, indeed, have more, no leſs than Five for Time paſt, and Two for the Future in the Active Voice, as many for the Time paſt, and Three for the Future in the Paſſive, and a ſuperfluous Voice into the Bargain, called the Middle Voice, with the like Number of Tenſes as in the Active: Which I take to be ſo far from being an Excellency or Perfection in the Greek Tongue, (which is otherwiſe a very fine Language, and certainly in its Time was the beſt in the World) that I take it for a Blemiſh, a whimſical Redundancy, that rendered the Learning thereof more tedious a great deal than needed, without being of any Uſe or Advantage to it at all.

The Hebrew Language is ſo far from being faulty this Way, that it is ſo in the quite contrary Extreme. It has neither any Variations of the Verb to ſignify different Times, nor any Auxiliaries, like our Modern Languages, to ſupply that Deficiency in the Verb; which renders that Language very indeterminate in its Uſe, and liable to a great deal of Uncertainty, inſomuch that the People that ſpoke it muſt frequently, from that Deficiency alone, have laboured under a great Difficulty of underſtanding one another. There are indeed, what are called two Tenſes of the Verb, but thoſe very unluckily and unaccountably are uſed to ſignify all Times, that there might indeed as well have been but one. So little Reaſon is there for the Boaſts thoſe Wiſeacres, the Rabbins, make of the Perfection of their Language, of which they are ſo ridiculouſly fond of as to imagine it is to be the Language of Heaven after the Reſurrection) that, perhaps, there are but few more imperfect unfiniſhed Languages upon Earth With reſpect to the Verb at leaſt, one of the moſt important Parts of Speech, I think there cannot well be a worſe.

CHAP. V.

Of CONSTRUCTION.

HAVING thus diſpatched the Remarks I had to make upon the Three important Parts of Speech, *Subſtantive*, *Adjective*, and *Verb*, and the reſt affording but little or no Matter for Remark, beſides what has been already taken Notice of in the Definition of them; I now proceed to treat of Conſtruction, which is nothing but the putting of Words duly choſen together in ſuch a Manner as is proper to convey a complete Senſe in the Way of affirming, denying, interrogating, commanding, forbidding, &c. For Inſtance, in this Sentence, *the utmoſt Reverence is due to God*, the Conſtruction whereof conſiſts in ſuch an orderly Poſition of the Words as is proper to convey a complete Senſe, in order to anſwer the Intention of the Mind to affirm what is therein affirmed of the *higheſt Reverence*. And here it is to be obſerved, that, as in our *Engliſh Tongue* Subſtantives and Adjectives have neither Caſe nor Gender, and the Verbs no Mood, and only a ſcanty Variation for the ſignifying of Time, and its Application to different Perſons, the Conſtruction is but little more than a regular Poſition of a competent Number of the ſeveral Parts of Speech, as Subſtantives, Adjectives, Verbs, &c. But, in the *Latin Tongue*, where Nouns and Adjectives have Number, Caſe, and Gender, and the Verbs, Moods, Tenſes, and Perſons, in a requiſite Variety, the Conſtruction, beſides

beſides a regular Poſition of the Words, (in which, though there is a vaſt Liberty allowed) conſiſts in a due Harmony betwixt Subſtantives and Verbs as to Number and Perſon, Adjectives and Subſtantives as to Number, Caſe, and Gender, beſides a proper Variation of the Subſtantive, as to its Termination called Caſe, to ſignify the Relation it has to other Words in Diſcourſe. To illuſtrate all this by the Sentence inſtanced in above, as the Verb in Engliſh, ſo far as it has a Variation anſwering to different Perſons, is by Cuſtom made to agree with its Subject in Number and Perſon, due Conſtruction required that the Verb ſhould be in the third Perſon, to anſwer the Intention of the Mind to affirm ſomething of *utmoſt Reverence*. And as that Intention further was to aſſert ſomething directly in the Time preſent, and alſo conſequentially, and by Virtue of the immutable Relations of the ſame Ideas, for the Time paſt, or to come, thoſe other Perſons in the ſeveral Tenſes, as *am*, *art*, *be*, or *are*, *was*, *were*, *have*, *haſt*, *hath*, *has*, *had*, or *hadſt been*, *ſhall* or *will be*, would have been all improper, in Point of Conſtruction, to have anſwered thoſe Views or Intentions of the Mind. Then again a different Poſition of the Words would have likewiſe been improper in Point of Conſtruction for the ſame Purpoſe. For Inſtance, *To utmoſt Reverence due God is*. In this Order the Words convey no Senſe at all, becauſe the Conſtruction is wrong with reſpect to the Poſition thereof, Common Senſe having preſcribed this Rule as abſolutely neceſſary to Clearneſs and Perſpicuity, and the eaſy Conveyance of our Thoughts to one another, that the Prepoſition ſhould ſtand immediately before the Subſtantive, whoſe Relation

in

in the Sentence it is deſigned to ſignify; whereas the Prepoſition *to* ſtands before *utmoſt Reverence*, and not the Subſtantive *God*, whoſe Relation in the Sentence it ſhould be here uſed to ſignify, to make out a juſt and complete Senſe. Now, in Latin, the aboveſaid Propoſition runs theſe ſeveral Ways: *Summa reverentia debetur Deo, reverentia ſumma debetur Deo, debetur Deo ſumma reverentia, debetur Deo reverentia ſumma, Deo debetur ſumma reverentia, Deo debetur reverentia ſumma, Deo ſumma reverentia debetur, Deo reverentia ſumma debetur, ſumma Deo debetur reverentia, ſumma debetur Deo reverentia.* Such a Latitude and Liberty does the Genius of that Language allow of in the Poſition of Words as I have above taken Notice. Now, the Intention being to convey the Senſe expreſſed in the Engliſh Propoſition, due Conſtruction (which is founded upon Cuſtom, and that generally upon Nature and Neceſſity) requires what they call the Nominative Caſe in the Suſtantive *reverentia*, an Agreement of the Adjective therewith in Number, Caſe, and Gender; the Paſſive Voice, and Preſent Tenſe of the Verb, the Agreement thereof with the Subſtantive its Subject in Number and Perſon, and the Variation of the Subſtantive *Deus* into *Deo*. Had the Sentence faltered in any one of theſe various Particulars, the Conſtruction would have been faulty.

What has been above ſaid may ſuffice to ſhew what Conſtruction is in ſimple Sentences, or ſuch as have but one Verb in them. As for complex Sentences, or ſuch as conſiſt of two or more Clauſes, with their ſeveral Verbs, all farther requiſite to due Conſtruction in them is a Connection of the ſeveral Clauſes to one another by proper Conjunctions

Conjunctions or relative Adjectives, and ſuch a modal Variation of the Verb, in Languages that have that Variation, or its Equivalent in thoſe that have not, as the Conjunction or Relative may require. And this I think may be ſufficient to let the Reader ſee into the Notion of Conſtruction in general, which is all the Buſineſs I have with it here. I proceed in the next Place to diſcourſe of the Perfection of Language.

CHAP.

CHAP. VI.

Of the Perfection of LANGUAGE.

THE Perfection of any Thing whatſoever conſiſts in a Fitneſs to anſwer the Purpoſe it was deſigned for: Conſequently, Language being deſigned for the eaſy and ready Conveyance of Thoughts, the more any Language is adapted to that deſign, the more perfect it is; and all that is requiſite thereto ſeems to be a competent Number of the ſeveral Parts of Speech, with a ſufficient Variation of the Subſtantive and Verb, to ſignify the Relation of Things or Time, where the Language is not ſufficiently provided with Prepoſitions, or auxiliary Verbs for thoſe Purpoſes.

The firſt Step towards the Formation and Contrivance of Language was the Invention of Names for all the Variety of Ideas, ſimple or complex, that Mankind had Occaſion to make Uſe of, in their Commerce or Intercourſe with one another, in any Kind. Theſe, in the original Contrivance of Languages in the early Ages of the World, we may imagine, were not very numerous, but confined within the narrow Bounds of the meer natural Neceſſities of rude and barbarous Nations, unacquainted with Arts and Sciences gradually introduced into the World by ſucceeding Ages. Their Deſires then extended little

little farther than to the Gratification of their natural Appetites of Luſt, Hunger, and Thirſt; and that in the moſt ſimple and obvious Manner. And by Conſequence, their Languages being the Product of their own Invention, and ſuited only to their Neceſſities and Occaſions, muſt have been for ſome Time but very ſcanty. The more they applied themſelves to the Purſuits of Knowledge, the more complex Ideas they meet with, which requiring new Words to expreſs them, by Degrees their Language became more copious.

Agreeably to this we find the Languages of the Greeks and Romans vaſtly more copious than thoſe of Aſia, that were cotemporary with them, and have been conveyed down to the preſent Times. The Reaſon of which is, that Arts and Sciences flouriſhed much more in Greece and Rome than in the Eaſtern Nations of the World. The Jews more particularly appear to have been a very rude, unpoliſhed People, that troubled not their Heads about Arts and Sciences at all. They had, indeed, juſt Notions of the One only true God, and of the Worſhip that was due to him; and therein they much ſurpaſſed the Greeks and Romans: But then thoſe Notions were not owing to their own Study, but Divine Revelation. In other Reſpects they appear to have been a very rude, ignorant People, amongſt whom the only Learning in Faſhion was an Acquaintance with the Rites and Ceremonies of their Law, and the Tradition of their Fathers relating thereto: And accordingly their Language appears to be ſcanty and defective as to Words, as well as very imperfect in other Reſpects. The latter has been already ſufficiently ſhewn; and, as to the former, the Want of Words, the ſmall Number of Conjunctions

junctions that Language is provided with, is a remarkable Inſtance of it; ſo remarkable that, by Reaſon of that Deficiency, one of their Conjunctions is reckoned to have above fifty ſeveral Significations, which, added to the Want of Prepoſitions, as alſo of Caſes in their Nouns, and Tenſes in their Verbs, fill that Language with Darkneſs and Uncertainty: And if to all this be ſuperadded Want of other Words, we can ſcarcely conceive how any Language can be much more deficient and imperfect than the Hebrew, to anſwer the End of Language at all. It's true, we cannot be ſuppoſed to have the Whole of it in the Books of the Old Teſtament: But, at the ſame Time, it's very probable we want very little of it beſides technical Terms, or ſuch as were peculiar to the few mechanick Arts they had amongſt them; for the Books of the Old Teſtament ſeem to be all they had at the Time of the Babyloniſh Captivity; which, if ſo, ſufficiently betrays the rude and illiterate Condition of the Jewiſh Nation at that Time.

The Greeks and Romans were not only vaſtly ſuperior to the Jews, in all the Arts of War and civil Policy, but likewiſe in their Application to the liberal Sciences, as Mathematicks, Muſick, Poetry, Hiſtory, Philoſophy, &c. Theſe were ſo faſhionable in Greece and Rome, as to be almoſt univerſally more or leſs the Diverſion of Men of Figure and Fortune, not excepting even ſuch as were the moſt buſily engaged in the Management of the publick Affairs: And ſo many Heads, employed in ſo many various Purſuits, muſt unavoidably fall upon a vaſt Number of complex Ideas the reſt of the World, not ſo employed, muſt be utter Strangers to. The Uſe of

ſo great a Variety of new Ideas muſt have neceſſarily occaſioned the Introduction and Uſe of a vaſt Number of new Words to expreſs them by. And from hence it appears no Wonder that the Greek and Latin Tongues ſhould be ſo very ſuperior to that of the Jews in Point of Plenty: It would indeed have been a Wonder it ſhould be otherwiſe.

But a farther Proof we have of the Poverty of the Hebrew Language from the Practice of the Rabbins in the Ages ſucceeding the Diſſolution of the Jewiſh Commonwealth; for, when they came, by their Diſperſion among the Gentiles, to be a little acquainted with the Notions and Doctrines that were faſhionable among them, and began to form Academies, and to apply themſelves to preſerve the Memory of their Traditions by committing them to Writing, they found a Neceſſity to introduce the Uſe of Abundance of new Terms, ſuch as the old and genuine Hebrew Language was an utter Stranger to: A plain Proof that the Hebrew of the Old Teſtament was much too ſcanty for their Purpoſe, now that their Notions were ſomewhat more enlarged by their Converſe with the Gentile World.

The Modern Languages, ſuch as were formed in a great Meaſure from the Latin, ſeem to be well enough ſtored with Subſtantives, as well as the other Parts of Speech, for all the Purpoſes of Converſation, either Civil or Philoſophical. The firſt Riſe of thoſe Languages was ſoon ſucceeded by an Age of Darkneſs and Ignorance, introduced partly by the barbarous Nations that tore the Roman Empire to Pieces, and partly by the Prieſts, who found Learning incompatible with their Deſign of corrupting Religion for their own Ad-

Advantage. The State of Darkneſs continued 'till the Man of Sin had fully executed his Intention, by the Eſtabliſhment of a ſingular Sort of Tyranny, ſuch as had never entered into the Heart of Man before; whereby the Kings and Princes of the Earth found themſelves faſt bound in Chains of Ignorance and Superſtition, ſtronger than thoſe of Iron, and continued ſo for a long Time; when a bold Puſh, made by Luther and others, to throw off the Yoke of Antichriſt, gave Occaſion to the Revival of Learning in the World. This, for ſome Time, conſiſted almoſt ſolely in an Acquaintance with the antient Greek and Latin Authors; but however, it let conſiderable Light into the Minds of Men; which at laſt begot in them a Spirit of Curioſity, and Ambition to excel the Antients; which they have happily accompliſhed, having carried their Reſearches, in Mathematicks and Natural Philoſophy at leaſt, to a Pitch infinitely beyond that of the Antients. Navigation has been vaſtly improved, and by that Means a Communication opened with the remoteſt Parts of the Earth, and the Knowledge of what is rare and curious therein brought from thence. This Revival and Improvement of Learning has given no ſmall Improvement to the modern Languages of Engliſh, French, &c. ſo that they ſeem abundantly ſtocked with Words for all Manner of Ideas, which either Men's civil Occaſions, or the preſent improved State and Condition of Learning, require.

But, tho' the Improvement of Arts and Sciences amongſt any People be always attended with an Improvement of their Language, yet new Ideas are not always expreſſed by new Words; but old ones are made to ſerve for new Purpoſes,

by ſtanding for new Ideas, where there is any Kind of Similitude or Affinity betwixt them and the old ones. Thus moſt of the Terms, put to ſignify the Actions or Paſſions of the Mind, are ſuch as were originally uſed to ſignify bodily Action or Paſſion, and that only upon Account of ſome real or fancied Similitude betwixt them, ſuch as *take*, *conceive*, *apprehend*, and ſeveral others. Hence it is that, in the Latin, but much more in the Greek Tongue, a great many Words are uſed in a great Variety of Significations. The ſame too is obſervable of our modern Languages, but not to ſo great a Degree, I think, as in the former. Theſe various Significations have uſually ſome Kind of Reſemblance, Affinity, or natural Connection with one another; but ſometimes the ſame Term is made to ſtand for very diſtant Ideas, nay, even ſuch as are incompatible with, or quite contrary to, one another. I forbare to produce Inſtances of this Variety in the Signification of the ſame Words, becauſe Dictionaries of the ſeveral Languages abound with them; where any one that pleaſes may quickly ſatisfy his Curioſity.

The Languages of ſeveral Nations oftentimes receive a conſiderable Difference from the different Faſhions and Cuſtoms that prevail therein. Language being deſigned for the eaſy and expeditious Conveyance of Thoughts, where Cuſtom makes any Combination of ſimple Ideas neceſſary to be frequently obſerved and ſpoken of, the Invention of new Words follows neceſſarily, and of Courſe. Hence it is that, in all Languages, more or leſs, we meet with Terms that have none in other Languages that will anſwer them exactly, or in the full extent of their Signification: The reaſon of which is obvious enough; for Language

guage being deſigned only for the Conveniency of Converſation upon ſuch Subjects as Men have Occaſions to take Notice of in their Intercourſe with one another, ſuch Combinations or Collections of Ideas as they have no Occaſion to take Notice of, they have no Occaſion to invent Terms for; and, by Conſequence, it is no Wonder if, in one Language, we find Words which, taking their Riſe from ſome Uſage or Faſhion peculiar to the People that ſpeak that Language, have none to correſpond preciſely with them in other Languages. Thus it will be in vain, I believe, to ſeek, in the Oriental Tongues, for Words that agree exactly in their Signification with the Terms *triumphus* and *proſcriptio* in the Latin; becauſe, the Nations, that ſpoke thoſe Languages, had no ſuch Cuſtoms amongſt them as are ſignified by thoſe Words, and conſequently had no Occaſion to invent Terms to ſignify Combinations of Ideas which, in their Way of Life, they had never any Occaſion to have in their Thoughts, and take Notice of. We have, in our Language, indeed, Terms formed from the Latin, that anſwer exactly to their Signification; but then the Cauſe thereof is, that, by Reaſon of our Acquaintance with the Hiſtory, Manners, and Uſages, of the antient Romans, they were become neceſſary, in order to converſe readily and eaſily upon thoſe Subjects; which, becauſe of our Acquaintance with the Roman Affairs, we find it convenient and neceſſary to diſcourſe upon. But, as for other Countries, where no ſuch Cuſtoms prevail, and where there is little or no Knowledge of the old Romans, there Terms of that Nature or Signification are not to be expected, and, I ſuppoſe, will not be found. *Cenſus* is another In-

ſtance of a Word, in the Latin Tongue, that has none to anſwer it preciſely, perhaps, in any other Language, becauſe the Thing ſignified thereby was a Cuſtom, peculiar to the Romans, of taking an Account every four Years, by Officers particularly appointed for the Purpoſe, of every Citizen's Age, Eſtate, Habitation, Trade, Number of Children, &c. The like to which having not been uſually practiſed in other Nations, their Languages are therefore not provided with any Name to denote ſuch a Practice.

The Difference of Cuſtoms and Faſhions in different Nations ſhews us, in Part at leaſt, the Reaſon why it is impoſſible to tranſlate every where one Language into another literally, or Word for Word: For the ſeveral Languages of the World being accommodated to the Circumſtances and Uſages of the ſeveral Nations that make Uſe of them; and thoſe Circumſtances and Uſages being more or leſs different in different Nations, muſt neceſſarily and unavoidably occaſion the Uſe of Words, in one Language, which have none to jump exactly with them in their Signification in another; which Words muſt therefore, of Neceſſity, in tranſlating out of one Language into another, be rendered by a Periphraſis, or Circumlocution of ſeveral Words enumerating the various Ideas thoſe Words are made to ſtand for. And in this Reſpect the Difference betwixt the antient and modern Languages is very remarkable, and much greater than the Difference which the modern Languages have with one another. And this, by the Bye, is one Reaſon why the antient Languages are much more difficult to learn than the modern: For, ſince the Time of the old Greeks and

and Romans, the Cuſtoms and Faſhions of the World have altered prodigiouſly; the Conſequence of which has been, that we not only want Words, in our modern Languages, to expreſs Ideas which their Languages have Words for, but we likewiſe have a great Number of Words which ſtand for ſuch Ideas as thoſe Languages are wholly deſtitute of Words for. Thus the Variety of Arms, offenſive and defenſive, made Uſe of amongſt the Antients, having been long ſince wholly laid aſide, our modern Languages are utterly unprovided with Words for them, ſuch as *pilum*, *pelta*, *parma*, *catapulta*, *baliſta*, *tragula*, *matara*, and a great many others that might be inſtanced. The Difference too betwixt the antient and modern Way of making War has introduced into our modern Languages a large liſt of Words that have none to anſwer them in the Greek and Latin, ſuch are, in Engliſh, *Guns*, *Piſtols*, *Carabines*, *Blunderbuſſes*, *Cannons*, *Mortars*, *Bombs*, &c. The ſame Obſervation may be applied to Weights, Meaſures, Coins, Laws, the Practice of our Courts, Mechanick Arts, and a vaſt Number of other Things; in which our Uſages are ſo vaſtly different from thoſe of Antiquity, that it's no Wonder to find the Difference betwixt the Antient and Modern Languages ſo very wide as it is.

From this Obſervation appears the great Overſight of thoſe who firſt introduced the Uſe of the Latin Tongue into the Practice of the Law amongſt us. The Pretence for ſo ſtrange an Uſage was, I ſuppoſe, the Advancement of Learning; but, inſtead of advancing Learning, it has ſerved to advance and uphold ſuch a horrid Kind of Doggerel in the Practice of our Law as muſt have made us appear

appear, in the Eyes of conſidering Strangers, barbarous and ridiculous all at once. But this Matter has been happily mended by Parliament, to the general Satisfaction of all but ſuch as, being concerned in the Practice of the Law, care not how little other people underſtand of it, as thinking it more for their Intereſt to have all wrapt up in unknown Hands and unintelligible Jargon; which they lament the Loſs of extremely, as if the Nation was in Danger of feeling very ill Conſequences from the Want of their barbarous nonſenſical Latin.

From the ſame Obſervation it likewiſe appears that the Latin Tongue is not ſo well adapted for common Uſe, or ſo proper for an univerſal Language, as is generally ſuppoſed. That there ſhould be an univerſal Language, *i. e.* a Language common to the learned World, for the Advantage of a mutual Communication of their Improvements and Diſcoveries in all the Parts of Learning to one another is a Thing too evident to be denied by any Body; and that the Latin Tongue is by no Means ſo well fitted for that Purpoſe as our Modern Languages are, is, I think, as plain from what has been already ſaid. It was copious enough to anſwer all the Purpoſes and Occaſions of the Romans, but by no Means ſufficient for ours, which, from the different Faſhions and Ways of Life that prevail amongſt us, are prodigiouſly different from theirs. We cannot ſo much as aſk or give the Time of the Day properly in Latin, the Word *hora* no more ſignifying what we mean by the Engliſh Word *Hour* than *Yard* and *Ell* ſignify the ſame Meaſure. Our *Shillings*, *Pounds*, *Pence*, there are no Words for in the Latin Tongue,

Tongue, any more than there are for *Crowns*, *Guineas*, *Sceptres*, *Broads*, *Nobles*, *Marks*, &c. People, indeed, that will needs be applying the Latin Tongue where it is impoſſible to be applied with any Juſtneſs or Propriety, either uſe ſuch Latin Words as they apprehend comes neareſt to the Engliſh in their Signification, or elſe invent barbarous Terms of their own, derived from the Engliſh. But then it ought to be conſidered that this is not properly talking Latin, but a Gibberiſh of modern Invention. This great Deficiency in the Latin Tongue, wherein it is rendered utterly improper to anſwer our modern Occaſions, is ſo very apparent that I wonder it has not been more taken Notice of. People unadviſedly ſuppoſe that the talking of Latin upon all Occaſions is as eaſy as talking Engliſh to any that will but be at equal Pains for it. But this is a great, though a vulgar Miſtake. The Latin, in a great Variety of Caſes, will not ſerve us at all. And, therefore, it is a Thing to be wiſhed, if it could be effected, that the learned World would agree upon ſome of the Modern Languages, as *Engliſh*, *French*, or *Italian*, for their common Tongue; any of thoſe being vaſtly more fit for the Purpoſe than the Latin. For though there be a Difference too betwixt thoſe Languages, as well as betwixt them and other Languages, yet that is nothing comparable to the Difference betwixt them all and the Latin Tongue.

One great Advantage beſides, ariſing from pitching upon ſome of our Modern Languages for the common Language of the Learned, as well as the Mercantile and Travelling Part of the World, would be, that, whereas our Youth are now all teazed

teazed and plagued with learning to write or ſpeak Latin, and to very little Purpoſe, by Reaſon of the great Difficulty of it, ariſing in Part from the Cauſe juſt mentioned, they would be eaſed of that Trouble, which requires, at leaſt, twice or thrice as much Time as the attaining to a ready and proper Uſe of any Modern Language. Not that I would have the Latin Tongue laid aſide. It would ſtill be a Language neceſſary for Scholars, and what Youth deſigned for ſuch ought carefully to be inſtructed in; but then it ſhould be taught as the Greek Language generally is, and always ought to be, without tormenting Youth about the writing or ſpeaking of it; and ſo would not coſt Half the Time it now does. The Knowledge of the Latin Tongue, like that of the Greek, would then only be neceſſary in order to read the Authors of Antiquity, or others that have written in that Language; and it would then be as ridiculous to ſet Boys to write and ſpeak Latin as it is to pretend to make them write Greek; which, however it be the Practice of ſome Schools, and ſome too where one would expect the Maſters ſhould be wiſer, is certainly moſt egregiouſly ſtupid and ridiculous.

But the Choice of a Modern Language for the Purpoſe above ſpecified is a Matter rather to be wiſhed than hoped for. The French once bid fair for it. But the Cauſe thereof, the great Figure of the French Nation under the late King, being now no more, nor like to be again in haſte, that Language is rather like to loſe than gain Ground in the World. I could wiſh, for my Part, with all my Heart, that, as that Language has made great Advances towards being a common or univerſal

verſal Language, the Learned would puſh it forward, by uſing and encouraging more and more the Uſe of it, in order to its being thoroughly ſuch. This does not ſeem to be a Project wholly impracticable, conſidering how much that Language has ſpread itſelf of late Years: But, if that miſcarry, there ſeems but little Hopes of any other's ſucceeding.

F I N I S.